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ABSTRACT

The purpose of this text is to develop elementary conversational skills in Telugu. The language materials consist of four types of language learning activities. The first, and most predominant, is the unit microwave cycle. These cycles divide the learning process into two basic phases, the first of which involves mimicry, memorization, and manipulation. The second phase involves the conversational application of the first phase. The second type of learning activity consists of various kinds of drill exercises: substitution, repetition, transformation, conversation and question-and-answer drills. The third type of learning activity is analysis of the language. Simplified explanations are given of structural items in previous lessons. The fourth type of learning activity involves task-oriented situations, model village and slide exercises, and role plays, to help the student gradually become accustomed to combinations of sounds and phrases. The text is divided into five sections, each consisting of cycles, drills and grammar notes that concentrate on a limited number of sentence patterns and structural items. Suggested supplements follow each section. Effective use of the materials presupposes the use of language props to teach vocabulary. In addition, the units are designed to be used as a basis for conversation between student and instructor and between students. (Author/CFM)

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CONVERSATIONAL TELUGU

Prepared for Development and Resources Corporation

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U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
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Introduction

The purpose of this text is to develop elementary conversational skills in Telugu. Though the text is to be used by language instructors as a major set of lesson plans, it should be supplemented by other varied materials and teaching techniques for a richer language learning experience. Sample supplementary materials have been included at the end of each section. They are suggested as possible exercises in an intensive program to expand the student's vocabulary, to reinforce grammar patterns, and to confront the student with occasional unfamiliar grammar items. The text is to be used by students as a review to what has been learned in class and not as a teaching device.

Effective teaching of the text materials presupposes the use of language props for teaching vocabulary. Every object should be taught by association with a visual representation of that object and every verb should be taught by association with the action described by that verb. It is important that both instructor and student make consistent use of language props and never resort to English.

The organization of each unit lesson allows for rapid mastery of question and answer patterns. The units, therefore, should be used as a basis for conversation between the student and instructor and between the students themselves. Once the unit has been mastered, the students should have ample opportunity to carry out the role of instructor.

The language materials consist of four different types of language learning activities. The first, and most predominant, is the unit microwave cycle. These cycles are adapted from cycles designed by Dr. Earl Stevick of the Foreign Service Institute. They divide the learning process into two basic phases. The first of these phases involves mimicry, memorization, and manipulation and so is designated 'M'. The 'M'$_1$ component of the phase consists of statements related in content and structure; the 'M'$_2$ component of the phase consists of one or more questions related in content and structure to the statements of 'M'$_1$. The second phase involves the conversational application of 'M'$_1$ and 'M'$_2$ and so is designated 'C'. The question of 'M'$_2$ is asked and is answered by one of the statements of 'M'$_1$. Each question and answer unit is one component of the 'C' phase. If there are five possible answers to 'M'$_2$ then there would be five components of 'C'. Before a new unit cycle is taken up in class the previous cycle should always be reviewed. Class time should be devoted entirely to using the language. Instructors should never attempt to explain grammar.

The second type of learning activity consists of various kinds of drill exercises. Substitution drills require the student to substitute similar structural items in one sentence pattern. Repetition drills enable the student to repeat similarly patterned sentences after the instructor. Transformation drills involve changing the structure of similar sentences. Conversation and question and answer drills utilize previously learned sentence patterns to build up conversation. All these drills are used to supplement material in the unit microwaves.

The third type of learning activity is analysis of the language. Simplified explanations are included in sections of grammar notes to explain structural items of previous lessons. These grammar notes are intended for the students' individual use. The more difficult structures should be explained by the language coordinator or linguist in a separate class hour.

The fourth type of learning activity involves confrontation of a more complex linguistic reality. The task-oriented situation, model village and slide exercises, and role plays of the supplements force the student to gradually accustom himself to combinations of sounds and phrases, all of which may not be familiar to him. They are intended as a bridge between the tightly controlled class-room learning experience and the complete free communication of the field.

The text itself is divided into five sections, A, B, C, D, and E, each consisting of cycles, drills and grammar notes which concentrate upon a limited number of sentence patterns and structural items. Suggested supplements follow each section. A verb chart, listing verb stems and their inflected forms, is included at the back of the text for reference. A pronunciation guide is also appended for students' use.

These materials have been designed for Peace Corps training programs specializing in agriculture. Satisfactory completion of the text should bring the trainee to at least a 2 FSI level.

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Cycle 1

M_1	idi araṭipaṇḍu. āranji mirapakāya bangāḷa dumpa ullipāya	This is a banana. orange chili potato onion
M_2	idi ēmiṭi?	What is this?
C_1	idi ēmiṭi? idi araṭipaṇḍu.	What is this? This is a banana.
C_2	idi ēmiti? idi āranji.	What is this? This is an orange.
C_3	idi ēmiṭi? idi mirapakāya.	What is this? This is a chili.

(substitute remaining nouns)

Cycle 2

M_1	adi araṭipanḍu kādu	M_1	That is not a banana
	āranji kādu		orange
	mirapakāya kādu		chili
	bangāḷa dumpa kādu		potato
	ullipāya kādu		onion
M_2	adi āranji	M_2	That is an orange
	mirapakāya		chili
	bangāla dumpa		potato
	ullipāya		onion
	araṭipanḍu		banana
M_3	adi araṭipandā?	M_3	Is that a banana?
	āranji		orange
	mirapakāyā		chili
	bangāḷa dumpā		potato
	ullipāyā		onion
C_1	adi araṭipanḍā? kadu, adi araṭipanḍu kādu.	C_1	Is that a banana? No, that is not a banana.
	or		
	adi araṭipanḍa? aunu araṭipanḍu		

(substitute remaining nouns)

Drill for Cycles 1 & 2
Substitution Drill

adi araṭipandā?	Is that a banana?
āranji	orange
mirapakāyā	chili
bangāḷa dumpā	potato
ullipāyā	onion

idi araṭipaṅḍu kādā?	This is a banana isn't it?
āranji	orange
mirapakaya	chili
bengāla dumpa	potato
ullipāya	onion

Conversation Drill

idi araṭipanḍā?	Is that a banana?
kādu, idi araṭipanḍu kādu.	No, this isn't a banana.
idi ēmiṭi?	What is this?
idi āranji.	This is an orange.

adi araṭipanḍu kādā?	That is a banana, isn't it?
kādu.	No.
adi ēmiti?	What is that?
adi āranji.	That is an orange.

Cycle 3

M_1	adi (idi) magavāḍu	M_1	That (this) is a man
	āḍadi		woman
	pillavadu		boy
	āḍapilla		girl
	biḍḍa		baby
	Rāmuḍu		Ramudu
	Sīta		Sita
	Gōpāluḍu		Gopal
	Kamala		Kamala
M_2	adi evaru? idi evaru?	M_2	Who is that? Who is this?
C_1	adi evaru? adi āḍadi.	C_1	Who is that? That is a woman.
C_2	idi evaru? idi magavāḍu.	C_2	Who is this? This is a man.

(substitute remaining nouns)

Drill for Cycle 3

1.	itanu magavāḍā? atanu pillavāḍā? Rāmuḍā Gōpāluḍā	1.	Is he (this) a man? (that) a boy? Ramudu Gopaludu?
2.	ivida Sītā? āvida ādadā? idi āḍapillā? adi Kamalā?	2.	Is she (this) a Sita? (that) a woman? (this) a girl? (that) a Kamala?
3.	itanu magavāḍu kādā? atanu pillavādu Rāmuḍu Gōpāluḍu	3.	Is he (this) not a man? (that) boy Ramudu Gopaludu
4.	Īviḍa ādadi kādā? āviḍa āḍapilla Īme Sīta āme Kamala	4.	Is she (this) not a woman? (that) girl (this) Sita (that) Kamala

Cycle 4

M$_1$	itanu oka raitu	M$_1$	He (this) is a farmer.
	pantulu (pantulamma)		teacher.
	amerikanu		American.
	indiyanu		Indian.
	P.C. sēvakuḍu		P.C. trainee
	vidyārdhi		student
M$_2$	itanu evaru?	M$_2$	Who is he (this)?
M$_3$	itanu evaru? itanu oka raitu	M$_3$	Who is he (this)? He is a farmer.

Substitution Drill

īviḍa	raitu	kādu	She (this)	is not a	farmer.
āviḍa	pantulamma	kādu	(that)		Teacher.
Sīta	amerikanu	kādu	Sita		American.
Kamala	indiyanu	kādu	Kamala		Indian.
idi	vidyārdhi	kādu	She (this)		student.

Cycle 5

M_1	nēnu raitu(ni)	M_1	I am a farmer.
	pantuluni		teacher
	amerikanni		American
	indiyanni		Indian
	magavaḍini		man
	āḍadāni		woman
M_2	mīru evaru?	M_2	Who are you?
C_1	mīru evaru? nēnu oka raitu(ni)	C_1	Who are you? I am a farmer.

(substitute remaining nouns)

Drill for Cycle 5

mīru	raitulu	nuvvu	raituvi	You are a farmer.
	pantuḷḷu		pantuluvi	teacher
	amerikanlu		amerikanvi	American
	magavāḷḷu		magavādivi	man
	āḍavāḷḷu		āḍadānivi	woman
	vidyārdhilu		vidyardhivi	student

nēnu evaru?	Who am I?	
īviḍa	she	(this)
āviḍa	she	(that)
itanu	he	(this)
atanu	he	(that)
mēmu (ex)	we	(ex)
manamu (in)	we	(in)
vīḷḷu	they	(this)
vāḷḷu	they	(that)
nuvvu	you	(fam)
mīru	you	(hon)

Conversation Drill

mīru pantulugārā?	Are you a teacher?
kādu. nēnu pantuluni kādu	No, I am not a teacher.
miru evaru?	Who are you?
nēnu oka raituni	I am a farmer.

Cycle 6

M_1	nā pēru ______	M_1	My name is ______
	mī pēru ______		Your (hon) name is ______
	nī peru ______		Your (fam) name is ______
M_2	mī (nī) pēru ēmiṭi?	M_2	What is your name?
	nā pēru ēmiṭi?		What is my name?
C_1	mī (nī) pēru ēmiṭi?	C_1	What is your name?
	nā pēru ______		My name is ______
C_2	nā pēru ēmiṭi?	C_2	What is my name?
	mī (nī) pēru ______		Your name is ______

(substitute your own names)

Substitution Drill

1.	itani pēru Rāmuḍu	1.	His (this) name is Rama.
	atani pēru Gōpāluḍu		His (that) Gopal
2.	īviḍa pēru Sīta	2.	She (this) name is Sita.
	āviḍa pēru Kamala		She (that) Kamala
3.	nā pēru ēmiṭi?	3.	What is my name?
	atani " "		his (that)
	itani		his (this)
	āviḍa		her (that)
	īviḍa		her (this)
	mā (ex)		our (ex)
	mana (in)		our (in)
	vāḷḷa		they (that)
	vīḷḷa		they (this)
	mī		your (hon)
	nī		your (fam)

Cycle 7

M_1	idi Rāmuḍi kuṭumbam	M_1	This is Ramadu's family.
	il̄lu		house
	koḍuku		son
	nānna		father
	amma		mother
	kūturu		daughter
	peḷḷām		wife
M_2	idi evari kuṭumbam?	M_2	Whose family is this?
	″ il̄lu		house
	koḍuku		son
	nānna		father
	amma		mother
	kūturu		daughter
	peḷḷām		wife
C_1	idi evari kuṭumbam? idi Rāmuḍi kuṭumbam.	C_1	Whose family is this? This is Ramadu's family.

(substitute other nouns)

Conversation Drill for Cycle 7

itanu evari koḍuku? (idi; kūturu)	Whose son is this?
itanu Ramudi koḍuku	This is Ramudu's son.
itani pēru ēmiti? (dini)	What's his (this) name?
itani pēru Gōpāluḍu (dini; Kamala)	His name is Gopaludu.

Completion Drill

1.	Ramuḍi koḍuku Gōpāluḍu	1.	Ramayya's son is Gopaludu
	kūturu Kamala		daughter Kamala
	amma Venkamma		mother Venkamma
	nānna Pullayya		father Pullayya
	peḷḷam Sīta		wife Sita
2.	Sīta koḍuku Gōpāluḍu	2.	Sita's son is Gopaludu
	kūturu Kamala		daughter Kamala
	amma ____________		mother ____________
	nānna ____________		father ____________
	moguḍu Rāmuḍu		husband Ramudu

Cycle 8

M_1	idi nā pensilu	This is my pencil.
	mī pensilu	your
	atani pensilu	his (that)
	itani pensilu	his (this)
	āviḍa pensilu	her (that)
	īviḍa pensilu	her (this)
M_2	ivi annī mī pensiḷḷu	(All)These are your
	nā pensiḷḷu	my
	atani pensiḷḷu	his (this)
	itani pensiḷḷu	his (that)
	īviḍa pensiḷḷu	her (this)
	āviḍa pensiḷḷu	her (that)
M_3	idi evari pensilu?	Whose pencil is this?
	ivi evari pensiḷḷu?	Whose pencils are these?
C_1	idi evari pensilu?	Whose pencil is this?
	idi nā pensilu	This is my pencil.
	ivi evari pensiḷḷu?	Whose pencils are these?
	ivi mī pensiḷḷu	These are your pencils.

(substitute other pronouns)

Drills for Cycle 8

Substitution Drill

ikkaḍa oka pensilu undi	Here is one pencil.
akkaḍa renḍu pensiḷḷu unnāi	There are two pencils.
mūdu	three
nālgu	four
aidu	five
āru	six
ēḍu	seven
enmidi	eight
tommidi	nine
padi	ten

ikkaḍa okaḍu unnāḍu	Here is one person.
akkada iddaru unnāru	There are two persons.
muggaru	three
nalguru	four
aidguru	five
ārguru	six
ēḍguru	seven
enimidi mandi	eight
tommidi mandi	nine
padimandi	ten

Repitition Drill

i pustakam n̲ādi	This book is mine.
pensilu mīdi (nīdi)	pencil is yours
uttaram āviḍadi	letter is hers
kagitam atanidi	paper is his
sharṭu m̲ādi	shirt is ours
guḍḍa dīnidi (baṭṭa)	cloth is hers (its)

Drills for Cycle 8

Transformation Drill

ī pustakālu	nāvi	ī pustakam	nādi
ī pensiḷḷu	mīvi (nīvi)	ī pensilu	mīdi (nīdi)
ī uttarāḷḷu	āviḍavi	ī uttaram	āviḍadi
ī kāgitāḷḷu	atanivi	ī kāgitam	atanidi
ī sharṭulu	māvi	ī sharṭu	mādi
ī guḍḍalu	dīnivi (baṭṭalu)	ī guḍḍa	dīnidi (batta)

These books are mine.	This book is mine.
these pencils are yours.	This pencil is yours.
These letters are hers.	This letter is hers.
These papers are his.	This paper is his.
These shirts are ours.	This shirt is ours.
These clothes are its. (the baby's)	This piece of clothing is its.

Grammar Notes

A. Nouns

Nouns are either masculine, feminine or neuter.

eg.			
	magavādu	(m)	man
	āḍadi	(f)	woman

All other nouns both animate and inanimate, are neuter.

eg.			
	aratipanḍu	(n)	banana
	pēru	(n)	name
	āvu	(n)	cow

B. Pronouns

Personal pronouns 'he' 'she' 'it' and 'they' have 2 forms:

itanu
iviḍa
idi
vīl̲l̲u
īme

refer to persons and objects close to the speaker
eg. this he, (itanu) this she (iviḍa, īme)

whereas

atanu
aviḍa
adi
vāl̲l̲u
āme

refer to persons and objects at a distance from the speaker
eg. that he, (atanu) that she (aviḍa, āme)

The personal pronoun 'we' has 2 forms:
'mēmu' is exclusive, i.e. it doesn't include all persons spoken to.
'manamu' is inclusive, i.e. it includes all persons spoken to.

The personal pronoun 'you' has 2 forms:
'nuvvu' is used when talking to servants, children and very close friends.
'mīru' is used in addressing all other people. It is a form of respect and initially should be used even with friends. In the same way vīra/vāru are often substituted for itanu/atanu or īviḍa/āviḍa (īme/āme) to show increased respect. Vādu (he) and idi/adi (she) are more familiar forms of itanu/atanu and īviḍa/āviḍa (ime/ame).

Grammar Notes (cont'd)

C. Possession

Possession is expressed by adding /-i/ to singular nouns and /-a/ to plural nouns.

eg. Ramuḍi kaṭumbam Ramadu's family

If a noun ends in /-a/ it is not changed.

Forms of the pronoun used to show possession are as follows:

I	nēnu	nā	my
you (fam)	nuvvu	nī	your (fam)
he	itanu/atanu	atani/atani	her
she (ime/ame)	Īviḍa/āviḍa	Īviḍa/āviḍa (īme, āme)	her
it, she	idi/adi	dīni/dāni	its, her
we (excl)	mēmu	mā	our (excl)
we (incl)	manamu	mana	our (incl)
you (resp)	mīru	mī	you (resp)
they	viḷḷu/vāllu	vīḷḷa/vāḷḷa	their

Note - possessive pronouns end in either /-a/ or /-i/ eg. 'ītani pēru' his name
'vīḷḷa kuṭumbam' their family

In sentences of the type:

idi atanidi	This is his
idi Rāmuḍiḍi	This is Ramudu's
ivi atanivi	These are his
ivi Rāmuḍivi	These are Ramudu's

/-di/ is added to the possessive ending when the subject of the sentence is singular, and /-vi/ is added to the possessive ending when the subject of the sentence is plural.

D. The verb 'to be'

In the present tense, forms of the verb 'tobe' are not used in positive sentences of identification and description.

eg. idi araṭipanḍu This is a banana.

However, some form of the verb 'to be' must be used in sentences of location and existence.

eg. Here is a pencil	ikkaḍa pensilu undi
Here are pencils	ikkaḍa pensillu unnāi
It is hot	vēḍiga undi

'undi' is the neuter singular form of the present tense of the verb 'to be'
'unnai' is the neuter plural form of the present tense of the verb 'to be'

Grammar Notes (cont'd)

E. Questions

Questions are formed in 2 ways:

1. use of a question word.

eg.	idi ēmiṭi?	What is this?
	idi evaru?	Who is this?

The question word usually comes at the end of the sentence but before the verb.

2. Without a question word.

eg.	idi araṭipanḍā?	Is this a banana?
	aratipanḍu kādā?	This is a banana, isn't it?

Note - intonation and stress also differentiate questions from statements. Be sure to carefully mimic the stress and intonation of your instructor's voice.

F. In Andhra Pradesh, fruits and /-panḍu/ when they are ripe and /-kāya/ when they are unripe and cooked as vegetables.

Grammar Notes (cont'd)

In the following sentences:

Here is one person	ikkaḍa okaḍu unnāḍu
Here are 2 people	ikkaḍa iddaru unnāru

'unnāḍu' is the masculine singular form of the present tense of the verb 'to be'
'unnāru' is the masculine plural form of the present tense of the verb 'to be'
'undi' is the feminine singular form.
'unnāru' is the feminine plural form.

The verb ending must always agree with the gender (i.e. m, f, n) and number (i.e. sing., pl.) of the subject of the sentence.

The negative form of the verb 'to be' does not change for gender and number in the present tense but it is used differently in sentences of identification and in sentences of location, description and existence.

eg.		
	This is not a banana	idi aratipandu kādu
	This is not a man	idi magavadu kadu
	The pencil isn't here	iddada pensil lēdu
	The tomato isn't red	tometo erraga lēdu
	It isn't hot	vediga ledu

kādu is used in negative sentences of identification to negate the noun.
lēdu is used in negative sentences of location, description and existence to negate the verb.

The following are the forms of the positive present tense of the verb 'to be':

unnānu	I am
unnāvu	you are (fam)
unnāḍu	he is
undi	she, it is
unnāmu	we are
unnāru	you (resp), they (m & f) are
unnā(y)i	they are (n)

In Telegu the verb 'to be' usually comes at the end of the sentence.

Cycle 9.

M_1	nā pēru ______	M_1	My name is ______
	mā amma pēr ______		My mother's name is ______
	mā nānna pēr ______		father's ______
	akka(yya) per ______		elder sister's ______
	celli " ______		younger sister's ______
	anna " ______		elder brother's ______
	tammuḍu " ______		younger brother's ______
M_2	mī (nī) pēr emiti?	M_2	What is your name?
	amma pēr emiti?		your mother's
	nānna		father's
	akka		elder sister's
	celli		younger sister's
	anna		elder brother's
	tammuḍu		younger brother's
C_1	mī pēr ēmiti?	C_1	What is your name?
	nā pēr ______		My name is ______

(substitute appropriate names)

Cycle 10

M_1	magavāḍu	ikkaḍa unnādu	M_1	The man is here.
		akkaḍa unnādu		there
		guḍiselō		in the hut
		guḍiselōpala		inside the hut
		guḍisebayaṭa		outside the hut
M_2	magavadu	ekkaḍa unnāḍu?	M_2	Where is the man?
C_1	magavādu	ekkaḍa unnāḍu?	C_1	Where is the man?
		ikkaḍa unnāḍu.		The man is here.

(substitute other post positions)

Cycle 11

M_1	āḍadi guḍisepaina (mīda) undi guḍisekinda guḍiseeduruga guḍisevenuka	M_1	Woman is on the top of the hut. under the hut in front of the hut behind the hut
M_2	āḍadi ekkaḍa undi?	M_2	Where is the woman?
C_1	āḍadi ekkaḍa undi? āḍadi guḍise mīda undi	C_1	Where is the woman? Woman is on the top of the hut.

(substitute other post positions)

inti - house

Drill for Cycles 10 & 11

Substitution Drill

I. āvu ikkaḍa undi	I. The cow is here.
akkaḍa	there
guḍiselō	in the house
guḍiselōpala	inside
guḍisebayata	outside
guḍisemīda	on top of
guḍisekinda	under
guḍiseeduruga (mundara)	in front of
gudisevenuka	behind

II. magavāḍu ikkaḍa unnāḍu	II. The man is here.
akkaḍa	there
guḍiselo	in the hut

(Substiture other post positions as above)

III. magavāḷḷu ikkaḍa unnāru	III. The men are here.
akkaḍa	there
guḍiselo	in the hut

(Substitute other post positions)

IV. āḍadi ikkaḍa undi	IV. The woman is here.
akkaḍa	there
guḍiselō	in the hut

(Substitute other post positions)

V. āḍavāḷḷu ikkaḍa unnāru	V. The women are here.
akkaḍa	there
guḍiselō	in the hut

(Substitute other post positions)

Drill for Cycles 10 & 11

Substitution Drill
(cont'd)

VI.	magavāḍu ikkaḍa lēḍu	VI.	The man is not here.
	āḍadi lēdu		The woman
	āvu lēdu		The cow
VII.	magavāḍu gudiselō lēḍu	VII.	The man is not in the hut.
	āḍadi bayaṭa lēdu		The woman is not outside the hut.
	āvu lōpala lēdu		The cow is not inside the hut.

(Substitute other post positions)

Cycle 12

M_1 ī ṭomēṭō pandu erupu
ullipāya telupu
mirapakāya pacca
araṭipanḍu pasupu
Nalupu - Black

M_2 ī ṭomēṭō ēn rangu?
ullipāya
mirapakāya
araṭipanḍu

C_1 ī ṭomēṭō ēn rangu?
ī ṭomēṭō erupu rangu.

(Substitute other nouns and adjectives)

Neelamu - Blue
Orange - Orange
Brown - Kofi Rangu
Dark - Mudaru
light - leta (Rangu)
gulabi - Rose

M_1 This tomato is red
onion white
chili green
banana yellow

M_2 What color is this tomato?
onion
chili
banana

C_1 What is the color of this tomato?
The tomato is red color.

(Also use black, brown, blue, orange with other objects in room and ask "What color is this?")

gA ADJ form

Cycle 13

M_1	iyyāla (ivvāla) vēḍigā undi	M_1	It's hot today.
	caligā (TSAL)		cold
	vānagā (varshamgā)		rainy
	mabbugā		cloudy
M_2	iyyāla (ellā) eṭṭā undi?	M_2	How is it today?
C_1	iyyāla eṭṭā undi?	C_1	How is it today?
	iyyāla vēḍiga undi		It's hot today.

(Substitute other adjectives)

Cycle 14

historic present

M1 inḍiyālō enḍākālamlō vēdigā untundi
calikālamlō caligā
vānākālamlō vānagā
← vasantakālamlō sukhanagā

M2 inḍiyālō enḍākālamlō eṭṭā untundi?
calikālamlō
vānākālamlō
vasantakālamlo

C1 inḍiyālō endākālamlō eṭṭā untundi?
veḍigā

(Substitute other adjectives and nouns)

M1 It's hot in the summer in India.
cold winter
rainy monsoon
pleasant spring

M2 How is it in India in the summer?
in the winter
in the monsoon
in the spring

C1 How is it in India in the summer?
It's hot in India in the summer.

Cycle 15

M_1	ī	nimmakāya	pullagā	undi	M_1	This	lime	is	sour
		bhōjanam	khāranga	undi			food		hot spicy
		mittāi	tīpigā	undi			candy		sweet
		kūra	cēdugā	undi			vegetable		bitter
Chepa		cēpa	uppagā	undi			fish		salty

MAUCHI . FRESH

M_2	ī	nimmakāya	eṭṭa undi? (ellā)	M_2	How is this lime?
		bhōjanam			food
		mittāi			candy
		kūra			vegetable
		cēpa			fish

C_1	ī	nimmakāya eṭṭā undi?	C_1	How is this lime?
	ī	nimmakāya pullagā undi		This lime is sour.

(Substitute other adjectives and nouns)

Grammar Notes

A. Post positions

1. In English prepositions are used to describe possession location and time, but in Telugu, postpositions are used to describe ...ie. words like 'into' 'on' 'to' follow the (pro)noun rather than precede it.
   eg. when we added /-a/ and /-i/ to pronouns and /-a/ to nouns to form the possessive, we were using one kind of postposition. 'Ramayya kutumbam' (Ramudu's family), when translated as 'the family of Ramudu' illustrates the difference in English prepositions and Telugu postpositions. 'Of' comes before Ramudu but /-a/ comes after Rāmayy.

2. Postpostitions are directly added to their related nouns.
   eg.

guḍiseelō	in the hut
guḍiselōpala	inside the hut
guḍiseeduruga	in front of the hut
guḍisekinda	under the hut

3. When postpositions are added to pronouns the objective form of the pronoun is used.

nā-	me
nu-	you (fam)
atan-	him
āviḍ-	her
dā-	it
mā-(excl), man-(incl)	us
mi-	you
vāḷḷa-	them
āmi-	that
īme-	this

B. Adjectives

1. When adjectives are used in 'to be' sentences of description and existence, /-ga/ is usually added to them.
   eg. nimmakāya pullagā undi
   The lime is sour.

   vedigā undi
   It is not.

Grammar Notes (cont'd)

C. In cycle 9, note the use of mā in 'mā amma per' (my mother's name). It is the custom in Andhra Pradesh to use mā (our) instead of nā (my) to refer to members of the joint family.

D. In cycle 14, 'untundi' is used instead of 'undi' to denote a general condition. 'untundi' is an habitual and future form of the verb 'to be'.
eg. endakālamlō vēdigā untundi
It is (unusually) hot in the summer.

Geography

Country

1. idi dēsa patam
iḏi oka dēsam
dīni pēru inḍiyā (Bhārata Dēsamu)

inḍiyāku uttarānna 'Himālayā parvatam' undi
dashinānna 'Hindu Mahā samudram' undi
tūrpuna 'Bangālā khātam' undi
paḍamarana 'arēbiā samudram' undi

inḍiyāku mukhya paṭṭaṇam 'New Delhi'

inḍiyālō mukhyamaina nadulu, Ganga, Yamuna, Brahmaputra, Krisana Gōdāvari kāvēr

State

2. iḏi oka Rāshtram (State)
dīni pēru Andhra Rāshtram (Pradesh)

Andhra Rāshṭraniki mukhya paṭṭaṇam 'Hydarābadu'

Andhra Rāshṭramlō mukhyamaina nadulu Krishna, Gōdāvari

District

3. iḏi oka jillā (District)
dīni pēru Guntur jilla

Gunṭūru jillāku uttarāna Krishna jillā undi
Gunṭūruku dashivānna nellūru jillā undi
Gunṭūruku tūrpuna bangāḷa Khātam undi
Gunṭūruku paḍamara Karnūlu Mahabūbnagar, nalgonḍa jillālu unnāyi

Gunṭūru jillā hedkwārṭarsu Gunṭūru (Paṭṇam) lō undi
Gunṭūru jillālō mukhyamaina nadi Krisna

Geography

Country

1. This is a map (of the country).
   This is a country.
   It's name is India.

   The Himalayan range is to the north of India.
   The Indian Ocean is to the south of India.
   The Bay of Bengal is to the east of India.
   The Arabian Sea is to the west of India.

   New Delhi is the capital of India.

   Ganga, Yamuna, Brahmaputra, Krishna, Godavari and Kaveri are important rivers of India.

State

2. This is a state.
   It's name is Andhra Pradesh.

   Hydarabad is the capital of Andhra Pradesh.

   Krishna and Godavari are the important rivers of Andhra Pradesh.

District

3. This is a district.
It's name is Guntur district.

Krishna district is to the north of Guntur district.
Nellore district is to the south of Guntur district.
Bay of Bengal district is to the east of Guntur district.
Kurnool, Nalgonda, Mahburnagar districts are to the west of Guntur.

Guntur is the headquarters of Guntur district.

Krishna is the important river of Guntur district.

Geography

Mountains, Hills and Waterfalls

inḍiyālō uttarāna himālaya parvaṭālu unnāi

madhya pradēshō vindhyaparvatālu unnāi

inḍiyālō paḍamara paḍamaṭa kanumalu (ghats) unnāi

madrāslō nīlagiri parvatālu unnāi

inḍiyālō tūrpuna tūrpukanumalu unnāi

maysūrulo jōg jalapātam (waterfall) undi

guntūru jillālō ettipōtala jalapātam undi

Crops

1. inḍiyālō mukhyamayna paṇṭalu

   vari (paddy)
   pogāku (tobacco)
   sajju (millets)
   kandi (red-gram)
   senaga (bengal-gram)
   gōdhuma (wheat)
   patti (cotton)
   mirapa (chili)
   pesara (green-gram)
   ceraku (sugarcane)
   jonna (sorghum)
   mokkajanna (corn)
   minumu (black-gram)

2. āndhra pradēshō mukhyamayha paṇṭalu

   vari
   janna
   kandi
   pogāku
   sajja
   minumu
   mirapa
   āmudālu (castor seeds)
   pesare
   ceruku
   pasupu (turmeric)
   vērusenaga (peanuts)

Crops

3. nagār junnasāgar ēriyālō mukhyamayna paṇṭalu vari, jonna, sajja variga, mirapa

Geography

Mountains, Hills and Waterfalls

Himalaya ranges are to the north of India.

Vindhya mountains are in Madhya Pradesh.

In western India, there are Western Ghats.

Niligiri mountains are in Madras.

In the east there are Eastern Ghats.

'Joog' waterfalls is in Mysore.

'Ettipotala' waterfalls is in Guntur.

Crops

1. Important crops in India:

    paddy
    tobacco
    millets
    red-gram
    bengal-gram
    wheat
    cotton
    chili
    green-gram
    sugarcane
    sorghum
    corn
    black-gram

2. Important crops in India:

    paddy
    sorghum
    red-gram
    tobacco
    millets
    black-gram
    chili
    castor seeds
    green-gram
    sugarcane
    turmeric
    peanuts

Crops

3. Important crops in Nagarjuna Sagar area: paddy, sorghum, millets, tobacco, chili

Section B

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to you atanike MIKO
aVidaKO Vallako

Cycle 1

M1	poddunnē Rāmudu lēstāḍu atanū kafi tāgutāḍu snānam cēstāḍu bhojnam cēstāḍu pani cēstāḍu	In the morning Ramudu gets up. he drinks coffee takes a bath eats breakfast works
M2	poddunnē Rāmuḍu ēm cēstāḍu?	What does Ramudu do in the morning?
C1	poddunnē Rāmuḍu ēm cēstāḍu? poddunnē Rāmuḍu lēstāḍu	What does Ramudu do in the morning? In the morning Ramudu gets up.

(go over in the negative)

levadu pey
Tagudu
cesadu

puvulu unnayi - flowers are

levagani - after getting up

Cycle 2

M_1	madhyānam	Rāmuḍu	bhōjnam cēsṭāḍu		M_1	In the afternoon Rama	eats dinner.
	taruvāte	atanū	vishrānti tīsukuntāḍu	(Tis Kodu)ug		Then he	takes rest
			pani cēstāḍu				works
	sāyantram		bhōjnam cēstāḍu			In the evening	eats dinner
	taruvata		snēhitulatō māṭlāḍtāḍu	matlAdadu		Then	talks with friend
	taruvata		nidra pōtāḍu	p[illegible]du		Then	goes to sleep
M_2	madhyānam sāyantram	Rāmuḍu	ēm cēstāḍu?		M_2	What does Rama do in the afternoon? evening	
C_1	madhyānam	Rāmuḍu	ēm cēstāḍu? bhōjnam cēstāḍu		C_1	What does Rama do in the afternoon? In the afternoon Rama eats dinner.	
C_2	taruvāta atanu		ēm cēstāḍu? visrānti tīsukuntāḍu		C_2	Then what does he do? Then he takes rest.	

(finish responses as above)

C_3	sāyantram	Rāmuḍu	ēm cēstāḍu? bhōjnam cēstāḍu	C_3	What does Rama do in the evening? In the evening Rama eats dinner.
	taruvāta	atanu	snēhitulatō matlāḍtāḍu		Then he talks with friends

(go over lesson in negative)

Drills for Cycles 1 & 2

Substitution Drill

I.	atanu	poddunnē	lēvaḍu
	āviḍa	madhyānam	'tea' tāgadu
	mīru	sāyamkālam	snānam cēyaru
	nēnu	rātri	ṭiffin tinanu
	mēmu		pani cēyamu
	vaḷḷu		cadavaru

TINTaru Vallu

cadavutaru

atanu cadavutadu

Expansion Drill

II.	modalu nēnu (or modaṭa)	lēstānu
	taruvāta	snānam cēstānu
		bhōjnam cēsṭānu
	civara	'klēsuku' veḷḷtānu

(after the students have mastered the four responses, they may substitute other activities in answering the following question.)

I.	He	doesn't	get up	in the	morning.
	She		drink tea		afternoon
	You		take a bath		evening
	I		eat breakfast		night
	We		work		
	They		study		

II.	First	I get up.
	Then	I take a bath
	Then	I eat breakfast
	Finally	I go to class

Cycle 3

M_1	onṭi ganṭa	okaṭinnara
	renḍu ganṭalu	renḍunnara
	mudu ganṭalu	mūḍunnara
	nalgu	nālgunnara
	aidu	āidunnara
	āru	ārunnara
	ēḍu	ēḍunnara
	enimidi	enimidinnara
	tommidi	tommidinnara
	padi	padinnara
	padakonḍu	padakonḍnara
	pannenḍu	pannenḍunnara
	okaṭimpāv	okaṭimppāv
	renḍumpāv	renḍumppāv
	myḍumpāv	mūḍumppāv
	nālgumpāv	nālgumppāv
	aidumpāv	aidumppāv
	ārumpāv	ārumuppāv
	ēḍumpāv	ēḍumppāv
	enimidimpāv	emimidimuppāv
	tommidimpāv	tommimuppāv
	padimpāv	padimuppāv
	padakonḍupāv	padakonḍmuppāv
	pannenḍupāv	pannenḍumppāv

M_2 enni ganṭalu?

C_1 enni ganṭalu?
renḍu ganṭalu

M_1	It is 1 o'clock	1:30
	2	2:30
	3	3:30
	4	4:30
	5	5:30
	6	6:30
	7	7:30
	8	8:30
	9	9:30
	10	10:30
	11	11:30
	12	12:30
	1:15	1:45
	2:15	2:45
	3:15	3:45
	4:15	4:45
	5:15	5:45
	6:15	6:45
	7:15	7:45
	8:15	8:45
	9:15	9:45
	10:15	10:45
	11:15	11:45
	12:15	12:45

M_2 What time is it?

C_1 What time is it?
It is 2 o'clock.

Cycle 4

M_1	poddunnē	āru ganṭalki	Sīta	ginnelu tōmutundi
		ēdu		ṭiffinu cēstundi
		enimidi		illu subhram cēstundi
		tommidi		baṭṭal uṭuktundi
		padi		snanam cēstundi
		padkondu		vanṭa cēstundi
	madhyānam	okati		pūja cēstundi
		renḍu		bhōjnam cēstundi
		mūdu		pani modalu peḍtundi
	sāyantram	aidu		pani pūrṯi cēstundi
		āru		tōṭaku niḷḷu pedṭundi
	rātri	padi		nidra pōtundi

M_2 Sīta eppuḍu ginnelu tōmutundi

C_1 Sīta eppuḍu ginnelu tōmtundi?
Sīta poddunne āru ganṭalki ginnelu tōmutundi

Cycle 4

M_1 In the morning at 6 o'clock Sita cleans vessels.
7 makes breakfast
8 cleans the house
9 washes clothes
10 takes bath
11 cooks
In the afternoon at 1 o'clock Sita does puja
2 eats lunch
3 starts work
5 finishes work
6 waters the garden
10 goes to sleep

M_2 When does Sita clean vessels?

C_1 When does Sita clean vessels?
In the morning at 6 o'clock Sita cleans vessels.

Drill for Cycles 3 & 4

Substitution Drill

atanu (NT)

āyana	ginnelu kaḍagaḍu	He	doesn't	clean vessels.
āviḍa	'tiffin' cēyaḍu	She		make breakfast
mīru	illu subhram cēyaru	You		clean the house
nēnu	baṭṭalu utakanu	I		wash clothes
mēmu	snānam cēyamu	We		take bath
vāḷḷu	vanṭa cēyaru	They		cook
	pūja cēyaru			do puja
	bhōjnam cēyaru			eat lunch
	pani modalu peṭṭaru			start work
	pani pūrṭi cēyaru			finish work
	tōṭaku nīḷḷu pōyare (peṭṭaru)			water the garden
	nidra pōru			go to sleep

palahāramu - Tiffin

by hand

-TAP

I.	nēnu	ginnelu kaḍgutānu	I.	I	clean	vessels
		baṭṭalu utukutānu			wash	clothes
		snānam cēstānu			take	bath
		illu ṣubhram cēstānu			clean	the house
		vanṭa cēstānu			cook	
		pūja cēstānu			do	puja
		bhōjnam cēstānu			eat	lunch
		pani modalu peḍtānu			start	work
		pani pūrti cēstānu			finish	work
		tōṭaku nīḷḷu peḍtānu			water	the garden
		nidra pōtānu			go	to sleep
II.	mīru	pātralu kaḍgutāru	II.	You	clean	vessels
		baṭṭalu utukutāru			wash	clothes
		snānam cēstāru			take	bath

(repeat others)

Cycle 5

M_1	poddunnē	Rāmuḍu		polamku veḷtādu	veledu valabedu
	appuḍappuḍu	Gōpāl		polamku veḷtadu	
		Rāmuḍu, Gōpāl	kalasi	polamku veḷtāru	
	poddunnē	Sīta		bajārku veḷtundi	velindi
	appuḍappuḍu	Kamala		bajārku veḷtundi	
		Sīta,Kamala	kalasi	veḷtāru	
	madhyānam	Rāmuḍu		polam nunḍi vastaḍu	~~[illegible]~~ ~~vasadu~~ RAdu
		Gōpāl	atanito	polam nunḍi vastaḍu	
		Rāmuḍu Gōpāl	kalasi	polam nunḍi vastāru	
	madhyānam	Sīta		bajār nunḍi vastundi	
		Kamala		āviḍato bajār nundi vastundi	
		Sīta, Kamala	kalasi	bajār nunḍi vestāru	

M_2 poddunnē Rāmuḍu ekkaḍiki veḷtādu?
Sīta veḷtundi?

C_1 poddunnē Rāmuḍu ekkaḍiki veḷtādu?
polamku

fut ~~pres~~ vastadu ~~Radu~~
RADU
pres. vastunadu
Rayatumledu

past vasadu posit
Rahadu neg.
↑
doesn't change

Cycle 5

M_1	In the morning	Ramudu	goes to the field.
	Sometimes	Gopal	goes to the field.
		Rama and Gopal	go to the field together.
	In the morning	Sita	goes to the bazaar.
	Sometimes	Kamala	goes to the bazaar.
		Sita and Kamala	go to the bazaar together.
	In the afternoon	Rama	comes from the field.
	In the afternoon	Gopal	comes from the fields with him.
		Ramudu and Gopal	come from the field together.
	In the afternoon	Sita	comes from the bazaar.
		Kamala	comes from the bazaar with her.
		Sita and Kamala	come from the bazaar together.

M_2 Where does Rama go in the morning?
Sita

C_1 Where does Rama go in the morning?
In the morning Rama goes to the field.

Cycle 6

M_1	poddunnē	nēnu	klēsku	veḷtānu	velnu
	taruvāta	nēnu	polāniki	veḷtānu	
	madhyānam	nēnu	polam nuṇḍi iṇṭiki	vastānu	
	taruvatā bhōjanam cēsi,	nēnu	klēsku maḷḷi	veḷtānu	

M_2	mīru	eppuḍu	klēsuku	veḷtāru?
			polānki	veḷtāru
			polam nuṇḍi	vastāru
			klēsuku maḷḷi	veltāru

C_1	mīru	eppuḍu	klēsuku	veḷtāru?
	poddunnē	nēnu	klēsuku	veḷtānu

(complete answere to 'eppudu' as above)

Cycle 6

M_1 In the morning I go to class
Afterwards, I go to the field.
In the afternoon I come home from the field.
Later, having finished lunch, I go to class again.

M_2 When do you go to class?
go to the field?
come from the field?
go to class?

C_1 When do you go to class?
In the morning I go to class.

(complete answers to 'when' as above)

Drill for Cycle 6

nēnu	klēsku VelANU
mīru	inṭiki VelARU
atanu	polamnunḍi RADU
āviḍa	klēs nunḍi RADU

NU, RU, MU

I	don't	go to class.
You		go home
He		come from the field
She		come from the class

nēnu	s̀nā̲nam cēyanu
mīru	'ṭī' tāgaru
a̲tanu	ṭiffin tinaḍu
āvida	illu subhram cēỵadu
vāl̲l̲u	pani cēyaru
nēmu	baṭṭal utakamu

I	don't	take a bath.
You		drink tea
He		eat breakfast
She		clean the house
They		do work
We		wash clothes

Cycle 7

M_1 Rāmuḍu polamki veḷḷtunnāḍu
Sita bajārki veḷḷtunnundi
guḍiki
ceruvuki
santaki
jataraki
pạtnānki
uruki

M_2 Rāmuḍu ekkaḍiki (v)eḷḷtunnāḍu?
Sita ekkaḍiki (v)eḷḷtunnundi?

C_1 Rāmuḍu ekkaḍiki (v)eḷḷtunnaḍu?
Rāmuḍu polaṁki (v)eḷḷtunnāḍu

(substitute other nouns)

M_1 Ramudu is going to the field.
bazaar
temple
lake
fair
festival
city
town (village)

M_2 Where is Ramudu going?
Where is Sita going?

C_1 Where is Ramudu going?
Ramudu is going to the field.

Cycle 8

M_1 nēnu B.D. āfīs̱uki vel̲lutunnānu
post āpisuki
bank̲uki
polīs sţēshanki
railu sţēshanki

M_2 mīru ippuḍu ekkaḍiki veḷḷutannāru?

C_1 mīru ippuḍu ekkaḍiki veḷḷtunnāru?
nēnu B.D. āfīsuki veḷlṭunnanu

Cycle 8

M_1 I am going to the Block Development headquarters.
post office
bank
police station
train station

M_2 Where are you going now?

C_1 Where are you going now?
I am going to the block development headquarters.

Cycle 9

M_1	nēnu B.D. āfīski vel̤l̤aṭam lēdu post pōlis sṭēshanku	M_1	I am not going to the B.D. office. post police station
M_2	mīru B.D. āfīski vel̤l̤utunnara lēdā?	M_2	Are you going to the B.D. office?'
C_1	mīru vellutunnara? nēnu B.D. āfīski vel̤l̤aṭam lēdu	C_1	Are you going to the B.D. office? I am not going to the B.D. office.

Repetition Drill

1. nēnu ippuḍu veḷḷutunnānu
mēmu veḷḷutunnāmu
manamu veḷḷutunnāmu
mīru veḷḷutunnāru
vāḷḷu veḷḷutunnāru
atanu veḷḷutunnāḍu (Hon-ru)
āviḍa veḷḷutundi (Hon-ru)
Rāmuḍu veḷḷutunnādu
Sīta veḷḷutundi

1. I am going now
We (ex)
We (in)
You
They
He
She
Rama
Sita

(substitute other verbs: eat, drink, work, come, study, cook, etc.)

Repetition Drill

In Negative

1.	nēnu	ippuḍu vellaḍam lēdu	1.	I	am not going now.
	mēmu			We	are
	mīru (nīvu)			You	
	vaḷḷu			They	
	atanu			He	
	āviḍa			She	
	Rāmuḍu			Rama	
	Sītā			Sita	

Cycle 10

nenna

M_1	rēpu	Rāmuḍu	polānki veḷtāḍu	
	āyantō	Gōpāl	polānki veḷtāḍu	
	polāniki vacci	Rāmuḍu	pani arambhistāḍu	arambhisedu neg fut
		Gōpāl	pani arambhistadu	
		vāḷḷu	pani ārambhistāru	
	pani pūrti cēsi	āyana	inṭiki veḷtāḍu	
		vāḷḷu	inṭiki veḷtāru	
	inṭiki vacci	āyana	bhōjnam cēstāḍu	Tisukolu neg fut
		vaḷḷu	bhōjnam cēstāru	
	bhōjnam cēsi	āyana	visrānti tīsukunṭāḍu	Tisukunadu past
		vaḷḷu	visrānti tisukunṭāru	tisukunledu neg
	visrānti tīsukoni	āyana	bajārku veḷtāḍu	
		vāḷḷu	bajarku veḷtāru	
	bajārku veḷḷi	āyana	konni vastuvulu konṭāḍu	Konadu
		vāḷḷu	konni vastuvulu konṭāru	Konaledu
	konni vastuvulu koni	āyana	snēhitulatō māṭlāḍtāḍu	matladedu pst
		vāḷḷu	snēhitulatō māṭlāḍtāru	matladledu ps neg

M_2 Rāmuḍu eppuḍu polānki veḷtāḍu?
pani ārambhistāḍu
inṭiki veḷtāḍu
bhōjnam cēstāḍu
visrānti tīsukunṭāḍu
bajārki veḷtāḍu
snēhitulatō māṭlāḍtāḍu matlādadu

Matlāḍta kontunaru
also present
tense

C_1 Rāmuḍu eppuḍu polānki veḷtāḍu?
rēpu Rāmuḍu polānki veḷtāḍu

C_2 eppuḍu pani ārambhistāḍu?
polānki vacci, āyana pani ārambhistāḍu

cheskontundi
choskontunadu
&
alone
by himself

Cycle 10

M_1	Tomorrow	Ramudu will go to the field
		Gopal will go with him to the field
	Having arrived at the field	Ramudu will start the work.
		Gopal
		they
	Having finished work	he will go home
		they
	Having arrived home	he will eat dinner
		they
	Having eaten dinner	he will take rest
		they
	Having rested	he will go to the bazaar
		they
	Having gone to the bazaar	he will buy some things
		they
	Having bought some things	he will talk with friends
		they

M_2 When will Ramudu go to the field?
start work
go home
eat dinner
take rest
go to the bazaar
talk with friends

C_1 When will Ramudu go to the field?
Tomorrow Ramudu will go to the field.

C_2 When will he start work?
Having arrived at the field he will start work.

(continue for "when" - go over in the negative)

Drill for Cycle 10

Expansion Drill

rēpu	Sīta	mallī	illu subhram cēstundi
āvidatō	Kamala		illu subhram cēstundi
illū subhram cēsi	āviḍa		baṭṭal utuktundi [illegible]
	vāḷḷu		utuktāru
baṭṭal utiki	aviḍa		tōṭakunīḷḷu peḍtundi
	vāllu		peḍtāru
tōṭaku nīḷḷu peṭṭi	āviḍa		vanṭa cēstundi
	vāḷḷu		vanṭa cēstāru

rēpu Sīta ēm cēstundi?

Tomorrow	Sita will clean the house again.
	Kamala will clean the house with her
Having cleaned the house	she will wash clothes
	they
Having washed clothes	she will water the garden
	they
Having watered the garden	she will cook
	they

What will Sita do tomorrow?

After the students have mastered the above responses, they may substitute over other activities in answering the above question.

Cycle 11

M_1	rēpu poddunnē āru gantalki	nēnu	lēstānu
	lēci	nēnu	snānam cēstānu
	snānam cēsi	nēnu	illu subhram cēstānu
	subhram cēsi		palahāram tīsukunṭānu
	palahāram tiskoni		'klēsku' veḷtānu
	klēsku veḷḷi		telugu māṭlāḍtanu
	klēsu pūrti cēsi		polamlō pani cēstānu
	pani pūrti cēsi		bhōjanam cēstānu

M_2 rēpu mīru eppudu lēstāru?
snānam cēstāru
palahāram tīsukunṭāru
klēsku veḷtāru
telugu māṭlāḍtāru
polamlo pani cēstāru
bhōjanam cēstāru

C_1 rēpu mīru eppuḍu lēstāru?
rēpu poddunnē āru ganṭalki nēnu lēstānu

C_2 rēpu mīru eppudu snānam cēstāru?
nidra lēci snānam cēstānu

prati rozu
every day

Cycle 11

M_1 Tomorrow morning at 6 o'clock I will get up.
Having gotten up, I will take a bath.
Having bathed, I will clean the house.
Having cleaned the house, I will take breakfast.
Having eaten breakfast, I will go to class.
Having gone to class, I will speak Telugu.
Having finished class, I will work in the field.
Having finished work, I will have lunch.

M_2 When will you get up tomorrow?
take a bath
eat breakfast
go to class
speak Telugu
work in the field
have lunch

C_1 When will you get up tomorrow?
I will get up tomorrow at 6 o'clock.

C_2 When will you take a bath tomorrow?
Having gotten up, I will take a bath.

(continue answers to 'eppuḍu' and to 'when')

Cycle 12

M_1 klēsulō mēmu antā inḍiyā 'kalcar' gurinci nērcukutam Nercukuma
vyāvasāyam nercuKANamu - past
caritra
rājakīyālu nercukutunnamu pres
kuṭumba jīvitam
bhāsha

M_2 klēslō mīru antā dēnni gurinci nērcukuṭāru?

M_3 klēslō mīru antā dēnni gurinci nērcukunṭāru?
klēslō mīru antā inḍiyā kalcar gurinci nērcukantām
KĀntam

pilalu - children

Cycle 12

M_1 In class we all will learn about Indian culture.
agriculture
history
politics
home life
language

M_2 What will you all learn about in class?

M_3 What will you all learn about in class?
In class we all will learn about Indian culture.

(continue responses for 'about what')

Grammer Notes

A. Verb Stems

To form the various verb tenses of Telugu a tense ending is added to the stem of the verb and is followed by a personal ending.
The verb chart lists verb stems for most of the verbs we will be using. Where past and present stems differ they are listed separately.

Note - verb stems are sometimes slightly modified in sound when suffixes are added to them; however, verb stems usually do not change and can easily be recognized.

B. The Present-future Tense

1. formation:

positive

present verb + /-ta/ + personal endings

/-nu/	I
/-vu/	you (fam)
/-du/	he
/-undi/	she
/-mu/	we
/-ru/	you (resp) they
/-yi/	they (n.pl)

/-a/ is dropped for this form

negative

infinitive form + personal endings

/-nu/
/-vu/ etc

2. agreement:
Personal endings of both positive and negative forms must agree in gender and number with the subject of the sentence.

3. use:
To express;

habitual action
future action

eg. 'nēnu snānam cēstānu' could mean
I take a bath
I will take a bath

The context of the sentence and/or conversation will determine whether the verb implies present or future action.

eg. 'nēnu eppuḍū ikkaḍa pani cēstānu'	I always work here
'nēnu rēpu ikkaḍa pani cēstānu'	I will work here tomorrow

In the first sentence, 'eppudū' denotes habitual action
In the second sentence, 'rēpu' denotes future action

C. Time

In answer to the question, 'enni gantalu?' (What time is it - how many hours are there?) we can answer, eg. 'rendu gantalu' (It's 2 o'clock - the hour is 2)
If however, we want to answer the question 'enni ganṭalki?' (At what time - at how many hours) we must use a postposition to express 'at' and so must answer eg. 'renḍu gantalki' (At 2 o'clock - at 2 hours)

D. Past Participle

1. formation:

past verb stem + /-i/

2. agreement:

one form

3. use:
To express an action completed before the main action of the sentence.
eg. 'inṭiki vacci āyana bhōjnam cēstāḍu'
Having arrived home, he will eat dinner.

E. Postposition 'gurinci'

1. formation:

noun + guinci 'about...'
object pronoun + gurinci
eg. 'nēnu indiya gurinci maṭlaḍtānu'
I will talk about India
'nēnu vaḷḷagurinci maṭlaḍtānu'
I will talk about them

F. The Present Progressive Tense

1. formation:

positive
present + verb stem + /-tunn/ + personal endings

negative
infinitive + /-ḍam/ + lēdu

2. agreement:
Personal endings must agree in gender and number with the subject of the sentence.

3. use:
To express action presently going on;
eg. Rāmuḍu polamki (v)eḷḷtunnadu
Rāmuḍu is going to the field.

Cycle 13

M₁ nidra pōḍāniki mundu māku caritra cadavālani undi
vyavasāyam
bhāsha
kāni cadavaḍāniki mundu nāku bhōjnam cēyalani undi
"tea" tāgālani undi
snēditulatō māṭlāḍālani undi

M₂ nidra pōḍāniki mundu mīku ēm cadavālani undi?
kāni, cadavaḍaniki mundu, mīku ēm cēyālāni undi?

C₁ nidra pōḍaniki mundu, mīku ēm cadavālani undi?
nāku caritra cadavālani undi

C₂ kāni cadavaḍāniki mundu, mīku ēm cēyālani undi?
nāku bhōjnam cēyālani undi

Cycle 13

M_1 Before going to sleep, I want to study history.
agriculture
language
But before studying, I want to eat dinner.
drink tea
talk with friends

M_2. What do you want to study before going to sleep?
But before studying, what do you want to do?

C_1 What do you want to study before going to sleep?
Before going to sleep I want to study history.

C_2 But before studying, what do you want to do?
But before studying, I want to eat dinner.

(go over in negative)

Cycle 14

M_1 ṭaunuku veḷḷē mundu, Rāmuḍuku 'ṭiffin' tinālani undi
āyanku
Sitaku
āviḍaku
vāḷḷaku

ṭaunu nunḍi tirigi vacce mundu, Rāmudku sōpu konālani undi
kūrlu
pallu
pālū
Gōdhum pinḍi
biyyam

M_2 ṭaunuku veḷḷē mundu, evarki 'tiffin' tinālani undi?
ṭaun nunḍi tirigi vacce mundu, Rāmuḍku ēm konālani undi?

C_1 ṭaunuku veḷḷē mundu, evarki 'tiffin' tinālani undi?
Ramuḍku

C_2 ṛaunuku veḷḷē mundu, inkā evarki 'ṭiffin' tinālani undi?
Sitaku 'tiffin' tinālani undi

C_3 ṭaunu nunḍi tirgi vaccē mundu, Rāmudku ēm konālani undi?
Rāmudku sōpu konālani undi

Grammar Notes (cont'd)

Impersonal constructions are used frequently in Telugu. The most important things to remember about them are;

1) Where a verb with a personal ending is used, eg. 'undi', the ending will always be 3rd person singular or plural, depending on whether the subject is singular or plural.
2) The noun + /-ku/ is used for a noun agent. The objective form of the pronoun + /-ku/ is used for a pronoun agent.

Note the following forms of the pronoun.

Subject Pronoun (personal expression)	Object Pronoun + /-ku/ - agent (impersonal expression)
nēnu	nāku
nuvvu	nīku
atanu	atanku
āyana	āyanku
āvida	āvidku
mēmu	māka
ma̱namu	ma̱naku
mīru	miku
vāḷḷu	vallaku

Note - 'Rāmuḍku bajārlō cālā sāmānlu dorukutāi' is another impersonal construction.

C. 'want to...'

1. Formation:

Positive	Negative
infinitive + /-lani/	infinitive + akkara lēdu

2. Agreement:
one form
3. Use:
in impersonal constructions

eg.	'nāku caritra cadavālani undi' I want to study history	'nāku caritra cadava akkara lēdu' I don't want to study history

D. 'should...' or 'have to....'

1. Formation:

Positive

infinitive + /-ali/

Negative

infinitive + akkara lēdu

2. Agreement:

one form

3. Use:

eg. nenu caritra cadavali
I should (have to) study history.
nēnu caritra cadava akkara lēdu
I shouldn't (haven't got to) study history.

Note - 'should (have to)...' is not an impersonal construction

Drill for 13 & 14

Substitution Drill

I. nēnu caritra cadavāli
bhāsha cadavāli
bhōjnam cēyāli
'ṭennis' āḍāli
'ṭea' tāgāli
snēhitulatō māṭlāḍāli

II. nāku caritra cadavālani undi
mīku
āyanku
āvidku
vāḷḷaku
māku

III. nēnu caritra cadava nakkara lēdu
mīru
āyana
āvida
vāḷḷu
mēmu

IV. nāku caritra cadavālani lēdu
mīku
āyanku
āvidku
vāḷḷaku
māku

I. I have to study history.
language
eat dinner
play tennis
drink tea
talk with friends

II. I want to study history.
You
He
She
They
We

III. I have not to study history.
You (need not)
He
She
They
We

IV. I don't want to study history
You
He
She
They
We

Cycle 14

M_1 Before going to town, Ramudu wants to eat breakfast.
he
Sita
she
they

Before returning from town, Ramudu wants to buy soap.
vegetables
fruits
milk
wheat flour
rice

M_2 Who wants to eat breakfast before going to town?
What does Ramudu want to buy, before returning from town?

C_1 Who wants to eat breakfast before going to town?
Before going to town, Ramudu wants to eat breakfast.

C_2 Who else wants to eat breakfast before going to town?
Before going to town, Sita wants to eat breakfast.

C_3 What does Ramudu want to buy before returning from town?
Before returning from town, Ramudu wants to buy soap.

Cycle 15

re

M_1	Rāmuḍku	bajārlō	cālā sāmānlu	dorukutāi
		ṭī koṭṭulō	vāḍki ṭī biscaṭlu	
		kurla bajārlō	kūrlu	
		pātrasāman koṭṭulō	pātralu	
		general sṭorlō	sabbu migata sāmānlu	

dorukai
post

M_2	Rāmuḍku	ṭī koṭṭulō	ēm dorukutāi?
		kūrla bajārlō	
		pātrasāman koṭṭulō	

dorukutunai
present

C_1 Rāmuḍku ṭī koṭṭu (dukānam) lō ēm dorukutāi?
Rāmuḍku ṭī koṭṭu ṭi biscaṭlu dorukutāi

Cycle 15

M_1 Ramudu can get many things at the bazaar.
can get tea and biscuits at the tea stall
can get vegetables at the vegetable stand
can get utensils at the utensil shop
can get soap and other things at the general store

M_2 What can Ramudu get at the tea stall?
vegetable stand
utensil shop

C_1 What can Ramudu get at the tea stall?
At the tea stall, he can get tea and biscuits.

Grammar Notes

A. Verbal Noun + mundu
1. Formation:
   infinitive form + /-dāniki/ + mundu 'before...ing'
2. Agreement:
   one form
3. Use:
   To express an action to be completed after the main action of the sentence.
   eg. 'nidra podāniki mundu nēnu caduvutānu'
   Before going to sleep I read.

   Note - the same idea...i.e. 'before...ing' may be expressed by the construction,
   past tense stem + /-e/ + mundu

   eg. 'nidra poyē mundu nēnu caduvutānu'
   Before going to sleep, I read.

B. Impersonal Constructions

Impersonal constructions are formed by interchanging the subject and object of a sentence so that the object becomes the subject and the subject becomes the agent of the verb.

eg. In English,
'I want to read'
may also be expressed as,
'Reading (to read) is wanted by me'
In the first sentence, 'I' is the subject and 'to read' is the object. But in the second sentence 'Reading (to read)' is the subject and '(by) me' is the agent.

In Telugu,
'nāku cadavālani undi'
is the way Andhras say, 'I want to read'
The construction is impersonal.
'nāku' (by me), the objective form of the pronoun
'nēnu' (I), is the agent.
'cadavālani' is the subject of the verb 'to be'
'undi'. The literal translation is,
'Reading (to read) is wanted by me'.

What Rama and Sita Do All Day

1. Sīta poddunnē nālgu ganṭalki lēstundi
2. vākiṭlō nīḷḷu jalli, muggu peḍtundi   Vakitlo - porch, Stoop   nillu water, jalli sprinkle
   muggu - designs -
3. illu antā pēḍa nillatō alukutundi
   House whole cowdung with water Rubs

4. Rāmudu poddunnē āru ganṭalku lēstāḍu
5. ceruvuku pōi paḷḷu tōmukuntāḍu
   River goes Teeth cleans

6. Sīta, Rāmuḍuku 'saddi (caddi) annam' peḍtundi
7. Rāmudu tintāḍu   stale rice

   packed   gives
8. Sīta, Rāmuḍuku bhojanam mūṭagaṭṭi istundi
9. Rāmudu polāniki veḷḷtāḍu (or pōtāḍu)
10. akkaḍa pani cēstāḍu

   head   combs
11. Sīta Lakshmi tala duvvutundi
12. pillaku nīllu pōstundi - gives bath
13. pillaku pālu peḍtundi

14. Lakshmiki 'caddi annam' peḍtundi
15. Lakshmi baḍiki veḷḷtundi
   to school

16. Sīta bhōjanam cēstundi
17. taruvāta, Sīta ginnelu tōmutundi (kaḍugutundi)

   c   in bed   puts
18. pillānu paḍukkō peḍtundi
19. ceruvuku veḷḷtundi

20. baṭṭalu utukutundi
21. ceruvulō snānam cēstundi

   in Vessel water takes
22. kunḍalō nīḷḷu tīsuku veḷḷtundi
23. intiki tirigi vastundi

24. pillani ettukoni, bazārki veḷḷtundi
25. biyyam, kūralu, koni tīsuku vastundi

washes
26. kūralu kaḍigi, tarugutundi (kōstundi)
27. vanṭa cēstundi (vanḍutundi)

28. taruvāta inṭi pani cēstundi
29. illu tuḍustundi
torn
30. cirigina baṭṭalu kuḍtundi
31. piḍakalu cēstundi (taṭṭutundi)

32. Lakshmi baḍinunḍi vastundi
33. snēhitulatō āḍukuntundi

34. Rāmuḍu sāyamkālam tirigi vastāḍu
35. snānam cēstāḍu

36. Sīta, Rāmuḍu pillalatō guḍiki veḷḷtāru
37. tirigi inṭiki vastāru
38. Lakshmi pāṭam caduvutundi

39. Rāmuḍu bhōjanam cēstāḍu
40. taruvāta, Sita, Lakshmi tintāru
41. Sīta pillaku pālu istundi (paḍtundi)
42. rātiri padi gantalku andaru paḍukuntāru
all

24. Carrying the child, she goes to the bazaar.
25. Brings home rice and vegetables.

26. Washes the vegetables and cuts them.
27. Does cooking.

28. Then does house-hold work.
29. Sweeps the house.

30. Stitches torn clothes.
31. Makes cow-dung cakes.

32. Lakmi returns from school.
33. Plays with her friends.

34. Rama returns home in the evening.
35. Bathes at the tank.

36. Sita, Rama go to the temple with their children.
37. They come home.
38. Lakshmi reads her lessons.

39. Rama eats.
40. Then Sita and Lakshmi eat.
41. Sita gives milk to the baby.
42. All of them go to sleep at 10 o'clock in the night.

Addition to Daily Routine Supplement

Amerikālō mēmu paddunnē ēḍu ganṭalki lēstāmu	Kāni Indiyālō vāḷḷu poddunnē nālgu ganṭalki lēstāru
Nidra lēci Amerikālō mēmu snānam cēstāmu, paḷḷu tōmukunṭāmu, gaḍḍam shavaram cēsukunṭāmu Taruvāta bhōjanam cēstāmu Taruvāta paniki pōṭāmu	Kāni nidra lēci Inḍiyālō vāḷḷu paḷḷu tōmukunṭaru kāfi tāgutāru Taruvāta ṭiffin tinṭāru Taruvāta gaddam shavaran cesur kuntāru, snānam cēstāru Taruvāta paniki pōtāru
Amerikālō mēmu madhyānam lunch tīsukuntāmu Taruvāta maḷḷī pani cēstāmu Taruvāta inṭiki pōtāmu	Kāni Inḍiyālō vāḷḷu madhyānam bhrōjanam cēstāru Taruvāta vishrānti tīsukunṭāru Taruvāta kāfi tāgutāru Taruvāta ṭiffin tinṭaru
Amerikālō mēmu āru ganṭalki bhōjanam cēstāmu Bhōjanam cēsi appuḍapuḍu mēmu T.V. cūstāmu Mēmu rātri pannenḍu ganṭalki nidra pōtāmu	Kāni Indiyālō vāḷḷu rātri enimimi ganṭalki bhōjanam cēstāru Taruvāta māṭlāḍtāru Taruvāta padi ganṭalki nidra pōtāru

Amerikālō pratidinam cēsē paniki, Inḍiyālō pratidinam cēsē paniki bhēdam (teda) emiṭi?

Answer the question of M_2 with as many comparative statements from M_1 as possible. Substitute other answers as well.

****

When the class has mastered the daily routine of Rama and Sita, teach the above cycle, then let the students substitute as many of their own answers as possible.

Then split the class in two, letting one half be Indian, the other half American. The American side can begin the questioning. One person makes a statement and asks a question as follows:

> Amerikālō mēmu poddunnē eḍu ganṭalki lēstāmu
> Andhra Pradeshlō mīru eppuḍu lēstāru?

The person on the Indian side who answers the question should make another statement and ask a related question for someone on the American side to answer...etc.

Try and use as many daily actions as possible.

Expansion Drill

I. nēnu shavaram cēsukunṭānu
nēnu nīḷḷa gadilō shavaram cēsukunṭānu
nēnu rēgartō nīḷḷagadilō shavaram cēsukunṭānu
nēnu pratirōju rējartō nīḷḷagadilō shavaram cēsukunṭānu
nēnu bhōjanāniki mundu, pratirōju rējartō nīllagadilō shavaram cēsukunṭānu

I shave.
I shave in the bathroom.
I shave with a razor in the bathroom.
Every day I shave with a razor in the bathroom.
Every day I shave with a razor in the bathroom before breakfast.

Questions

bhojanāniki mundu, pratirōju mīru ēm cēstāru?
pratirōju mīru ekkaḍa shavaram cēsukunṭāru?
pratirōju mīru dēnitō shavaram cēsukunṭāru?
pratirōju mīru eppuḍu shavaram cēsukunṭāru?
bhojanāniki mundu, pratirōju mīru shavaram cēsukunṭārā?

What do you do every day before breakfast?
Where do you shave every day?
With what do you shave in the morning?
When do you shave every day?
Do you shave every day before breakfast?

NAKu Nachiyi - like

Expansion Drill

II. nēnu pani cēstānu
nēnu polamlō pani cēstānu
nēnu vyavasāyapu panimutlatō pani cēstānu
nēnu vārāniki aidu rōjulu, vyavasāyapu panimuṭlatō polamlō pani cēstānu
nēnu klēsu taruvāta, vārāniki aidu rōjulu vyavasāyapu pani muṭlatō ,
polamlō pani cēstānu

I work.
I work in the field.
I work with agricultural implements in the fields.
Five days/week I work with agricultural implements in the fields.
Five days/week I work with agricultural implements in the fields after class.

Questions

klēsu taruvāta, vārāniki aidu rōjulu mīru ēm cēstāru?
mīru klēsu taruvāta ekkaḍa pani cēstāru?
mīru klēsu taruvāta dēnitō pani cēstāru?
mīru klēsu taruvāta eppuḍu pani cēstāru?
vārāniki aidu rōjulu, klesu taruvāta polomlō pani cēstāru?

What do you do 5 days/week after class?
Where do you work after class?
With what do you work after class?
When do you work after class?
Do you work five days/week after class in the fields?

Expansion Drill

III. vāḷḷu veḷḷetāru
vāḷḷu bajārku veḷḷtāru
vāḷḷu bajārku poddunnē veḷḷtāru
vāḷḷu bajārku poddunnē panimanishitō veḷḷtāru
Iṇḍiyālō, vāḷḷu bajārku poddunnē ~~panimanishitō~~ veḷḷtāru
[illegible]
sanchilato

They go.
They go to the bazaar.
They go to the bazaar early in the morning.
They go to the bazaar with a servant early in the morning.
In India they go to the bazaar with shopping bags early in the morning.

Questions

Iṇḍiyālō poddunnē ēm cēstāru?
Iṇḍiyālō poddunnē ekkaḍiki veḷḷtāru?
Iṇḍiyālō bajarku eppuḍu veḷḷtāru?
Iṇḍiyālō bajarku evaritō veḷḷtāru?
Iṇḍiyālō bajarku poddunnē veḷḷtāra?

What do they do early in the morning in India?
Where do they go early in the morning in India?
When do they go to the bazaar in India?
With whom do they go to the bazaar in India?
Do they go to the bazaar early in the morning in India?

Expansion Drill

IV. mēmu tintāmu
mēmu bhōjanāmiki 'sandwiches' tinṭāmu
mēmu bhōjanāniki 'sandwiches' snēhitulatō tinṭāmu
mēmu madhyanam bhojanāniki 'sandwiches' snēhitulatō tinṭamu
mēmu madhyanam snēhitulatō bhōjanam polamlō cēstāmu

We eat.
We eat sandwiches for lunch.
We eat sandwiches for lunch with friends
We eat sandwiches for lunch with friends in the afternoon.
We eat lunch with friends in the afternoon in the field.

Questions

mīru polamlō madhyānam bhōjanāniki ēm cēstāru?
mīru polamlō evaritō bhōjanam cēstāru?
mīru polamlō eppuḍu bhōjanam cēstāru?
mīru madhyānam ekkada bhōjanam cēstāru?
mīru polamlō snēhitúlatō bhōjanam cēstāra?

What do they do?
What do they eat for lunch?
With whom do they eat sandwiches?
When do they eat lunch?
Where do they eat lunch?

Making Rice

1. nēnu, biyyam ginnelō vēsi, nīḷḷu pōstānu
2. biyyam bāga kaḍugutānu
3. ginnelō sagam nīḷḷu pōsi, poyyimīda peḍtānu

half-fall put

4. nīllu kāgēka, biyyam ginnelo vēstānu
5. aḍugu anṭakunḍa tarucu kaluputānu — bottom; w/o sticking; stirring
6. biyyam uḍikindēmo cūstānu

7. bāga udikāka, annam ginne poyyimīda nunci tīstānu
8. ganji vārsutānu
9. antē, annam tayār

Imperative (Hon. You-miru)

poyye

	1. pōyyanḍi	put (postanu)	poyadu	
Kadagu	2. kaḍagandi	wash	Kodagadu	
pettu.	3. peṭṭanḍi	put - give	pettadu	(noy)
veyye	4. veyyanḍi	put	veyyadu	
Kalapu	5. kalapanḍi	stir	Kalapudu	
cudu	6. cūdanḍi	see	cudadu	
tiyyi	7. tīyyanḍi	Remove T	Tiyyadu	
varchu	8. vārcanḍi	drain	Varcadu	
	9.			

Making Rice

1. Then I put the rice in a dish and pour water.
2. I clean the rice with water.
3. Place on the stove the rice-cooking pot with half-full water.

4. When the water boils, put the rice in the pot.
5. Keep stirring the rice without sticking to the bottom.
6. See if the rice is cooked right.

7. After the rice is cooked well, take the pot off the stove.
8. Drain the starch.
9. That's all, cooked rice is ready.

On the Day of a Fair

past tense

1. ī vēḷa pakka ūrlō santa jarugutundi (ī rōju pakka grāmamlō santa jarugutōndi)
2. Rāmudu, Sīta poddunnē lēcāru lestaru
3. Lakmini, canṭi pillani tvaraga lēpāru? lepataru
4. andaru poddunnē snānam cēsāru adly
5. manci baṭṭalu kaṭṭukunnāru
6. caddi annam tinnāru cestaru
7. Sīta annam mūlākaṭṭindi
8. illu tāḷam vēsindi
9. Rāmuḍu Sītanu, Lakmini tīsukoni santaku veḷḷtāḍu
10. cālāmandi pakka ūrlanundi vastāru (cālā janam cuttupakkala nundi vastāru)
11. santa lō, miṭṭāi koṭṭu, baṭṭalkoṭṭu, gajula koṭṭu, bommal koṭṭu, ginnela koṭṭu, baṭāni koṭṭu, cāpala koṭṭu, buṭṭala koṭṭu, puvvula koṭṭu, māmsam koṭṭu - annī unnāi
12. Rāmuḍu, Sīta santa anta cūstāru
13. koncem (konni) kōdi guḍlu, baṭṭalu, gājulu, ginnelu, pōlu, miṭṭāi konnāru
14. andaru cettukinda tiṇḍi tintaru food
15. sāyamkālam Rāmuḍu kuṭumbamtō intiki tirigi vastāḍu

On the Day of a Fair

1. Today a fair takes place in the neighboring village.
2. Rama and Sita get up early in the morning.
3. They wake up Lakmi and the baby early.
4. They all take their bath early.
5. Put on good clothes.
6. Eat 'cold rice'.
7. Sita packs food.
8. Locks the house.
9. Rama goes to the fair taking Sita and Lakmi.
10. Many people from neighboring areas come.
11. Candy shop, cloth shop, bangle shop, toy shop, utensil shop, nut shop, mat shop, basket shop, flower shop, meat shop - all of them are there at the fair.
12. Rama, Sita go around the fair.
13. They buy some eggs, cloth, bangles, utensils, flower and candy.
14. They all eat food under the tree.
15. Rama returns home with the family in the evening.

Instructions - Bringing Things from Bazaar

a. Basavayya, bazārku vel̲l̲i rā (por rā)
b. sarēandi (cittambābu) SARENANDI

a. intlō vastuvulu ēmī lēvu. tīsukurā nāyanā
b. ēm sāmāna kāvali? ceppanḍi

a. modalu koṭṭuku po (veḷḷu)
b. allāgēnanḍi

a. koncem biyyam, kandipappu, pancadāra, kāpi podi koni tīsukurā
b. kūragāyalu kūḍā kāvālā?

a. avunu. koncem vankāyalu, bendakāyalu, ullipāyalu konu
b. āku kūra kāvālā? (leafy vegetable)

a. vaddu nāku āku kūra ishtam lēdu. anducēta konavaddu
so
b. inkā ēm kāvālanḍi?

street corner shop - meat sell - don't they
a. vīdhi mūla koṭṭulō mamsam ammutāru, telusē?
b. telusu

a. koncem kōḍi mamsam, mēka māmsam, enḍu cēpalu kāvāli ā koṭṭulō konu
b. ḍabbu istāra?

need
a. enta ḍabbu kāvāli? aidu rūpāyalu cālā?
b. calandi

a. migilina cillara sāyantram tīsukuntānu
b. sare andi

time
a. ventanē veḷḷu. ālasyam antūndi
ippudu

Instructions - Bringing Things from Bazaar

a. Basayayya, go to the bazaar.
b. Yes (Sir).

a. There are no things at home; (Please) get some.
b. What do you need? Tell me.

a. First. go to the grocery store.
b. Okay. (with respect)

a. 'Buy and get' some rice, 'toordhal', sugar, and coffee powder.
b. Do you need vegetables also?

a. Yes, buy some eggplant, okra, onions.
b. Do you need 'spinach'?

a. No, I don't like 'spinach'. So don't buy.
b. What else do you need?

a. They sell meat at the shop in the corner of the street.
b. I know.

a. I need some chicken, lamb (meat), dried fish. Buy them in that shop.
b. Will you give money?

a. How much money do you need? 5 Rs enough?
b. Enough.

a. I take the balance in the evening.
b. All right.

a. Go right away. Time is up.

Section C

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Cycle 1

Ravataniki coming

M_1 P.C. lō cēraḍaniki mundu, pantulu pani cēsēvādni

yavasāyam

vyāpāram

vadrangam

mangali

undamki doing

chedaniki doing

M_2 P.C. lō cēraḍaniki mundu, mīru ēm cēsēvāru?

C_1 P.C. lō cēraḍaniki mundu, mīru ēm cēsēvāru?

P.C. lō cēraḍaniki mundu, pant~~a~~ulu pani cēsēvādni

pilalam

Cycle 1

M_1 Before joining the P.C., I used to be a teacher.
I used to be a farmer
I used to be a merchant
I used to be a carpenter
I used to be a barber

M_2 What did you do before joining the P.C.?

C_1 What did you do before joining the Peace Corps?
Before joining the P.C., I used to be a teacher.

Drill for Cycle 1

atanu	pantulu pani	cēsēvādu	He used to work as a teacher.
āme		cēsēdi	She
nēnu		cēsēvādni	I
mīru		cēsēvāru	You
mēmu		cēsēvāl̲l̲amu	We
vāl̲l̲u		cēsēvāl̲l̲u	They

~~cestunded~~i

cestū undedi

or

cosedi

Cycle 2

pareya = pollu

M_1 nēnu ninna anta pani cēsēnu
cadivēnu
vishrānti tīsukunnānu
āta ādēnu
padukunnānu
(nidra pōyēnu)
pādēnu

M_2 ninna rōjantā ēm cēsāru?

C_1 ninna rōjantā ēm cēsāru?
nēnu ninna rōjantā pani cēsēnu

M_1 I worked all day yesterday.
read (and studied)
rested
played
slept

sang

M_1 What did you do all day yesterday?

C_1 What did you do all day yesterday?
I worked all day yesterday.

Jandine

Cycle 3

M_1 ninna nēnu mī snēhitulanu kalusukunnānu
monna
(pōina) kindaṭi vāram
kindaṭi nela
kindaṭi ēdādi or/
samvatsaram

M_2 nā snēhitulanu mīru eppuḍu kalusukunnāru?

C_1 nā snēhitulanu mīru eppuḍu kalusukunnāru?
ninna nēnu mī snēhitulanu kalusukannānu

Cycle 3

M_1 Yesterday I met your friends.
The day before yesterday
Last week
Last month
Last year

M_2 When did you meet my friends?

C_1 When did you meet my friends?
Yesterday, I met your friends.

Cycle 4

M$_1$ ninna nēnu vāḷḷa tō bazārku veḷḷēnu
polāniki
gudiki
hōṭaluku
koṇḍaki
ceruvuku
(sarassuku)

M$_2$ ninna mīru nā snēhitulato ekkaḍiki veḷḷāru?

C$_1$ ninna mīru nā snēhitulatō ekkaḍiki veḷḷāru?
ninna nēnu vaḷḷa tō bazārku veḷḷanu

M$_1$ I went with them to the bazaar yesterday
field
temple
restaurant
mountain
tank
(lake)

M$_2$ Where did you go with my friends yesterda

C$_1$ Where did you go with my friends yesterda
I went with them to the bazaar yesterday.

Drill for Cycles 2, 3, 4

Build-up Drill

I. ninna nēnu lēcānu
tondaragā snānam cēsēnu quickly
taruvāta ṭiffinu (tīsukunnānu) tinnanu
ṭiffin tinna taruvāta pani cēyaḍam doing (work)
modalu peṭṭenu started

(after all 4 sentences are mastered, ask the following question:)

I. ninna poddunnē mīru ēm cēsēru?

I. Yesterday, I got up.
Then I took a bath
Then I ate breakfast
After eating breakfast, I started work

(ask the following question:)

I. What did you do yesterday morning?

-cadiveru

Drill for Cycles 2, 3, 4

uchayi

many

āyana	atanu	pustakāl	anni	cadivēḍu	He	(that)	read	all the	books
	(or	uttaral		rāseḍu			wrote		letters
	vāḍu)	kūralu		vanḍēdu			cooked		vegetables
		baṭṭalu		utikēḍu			washed		clothes
		polam	anta	dunnēḍu			ploughed		field
		dhānyam		panḍincēḍu			grew		grain
		pani		cēsēdu			did		work
āme	āviḍa	pustakāl	anni	cadivindi	She	(that)	read	all the	books
	(or	uttarāl		rāsindi			wrote		letters
	adi)	kūralu		vandini			cooked		vegetables
		baṭṭalu		utikindi			washed		clothes
		polam	anta	dunnindi			ploughed		field
		dhānyam	a ''	pandincindi			grew		grain
		pani	''	cēsindi			did		work
	mēmu	pustakālu	anni	cadivēmu	We	(ex)	read	all the	books
		uttarālu		rāsēmu			wrote		letters
		kūralu		vandēmu			cooked		vegetables
		guḍḍalu		utikēmu			washed		clothes
		polam	antā	dunnēmu			ploughed		field
		dhānyam		pandicāmu			grew		grain
		pani		cēsēmu			did		work
	vāḷḷu	pustakāl	anni	cadivēru	They	(that)	read	all the	books
	(or	uttarāl		rāsēru			wrote		letters
	vāru)	kūralu		vandēru			cooked		vegetables
		guḍḍalu		utikēru			washed		clothes
		polam	anta	dunnēru			ploughed		field
		dhānyam		pandicēru			grew		grain
		pani		cēsēru			did		work

Cycle 5

M_1 iyyēla nēnu inṭiki tirigi vaccinappuḍu ____________

M_2 ī vēḷa mīru inṭiki tirigi vaccinappuḍu, ēm cēsēru?

C_1 ī vēla mīru inṭiki tirigi vaccinappuḍu, ēm cēsēru?
ī vēḷa mēnu inṭiki tirigi vaccinappuḍu ____________

Cycle 5

M_1 When I returned home today I ______________.

M_2 What did you do when you returned home today?

C_1 What did you do when you returned home today?
When I returned home today, I ______________.

Grammar Notes

A. Past Tense

1. Formation:

Positive

past verb stem + /-e/ + personal endings

Negative

infinitive + lēdu

2. Agreement:
Personal endings of the positive past tense must agree in gender and number with the subject of the sentence.

3. Use:
To express action completed in the past:

eg.		
	'nēnu ninna pani cēsēnu'	I worked yesterday
	'nēnu ninna pani cēya lēdu'	I didn't work yesterday

Note - past verb stems may differ from present verb stems in two ways:

1) final consonant change

eg.			
	vas	vacc	(come)
	is	icc	(give)
	tēs	tecc	(bring)

2) internal vowel change

eg.			
	aḍug	adig	(ask)
	caduv	cadiv	
	tirug	tirig	

3) irregular verbs
verb chart lists past stems that are different from present stems.
eg. vas/vacc (come)

The past tense marker /-ē/ is dropped for third person singular feminine endings.

eg. 'āviḍa pustakāl anni cadivindi'
She read all the books
'āviḍa baṭṭalu anni utikindi'
She washed all the clothes

Verb stems ending in single /-n/ and /-a/ instead of /-e/
eg. /-dunn/ takes /-e/

Grammar Notes (cont'd)

B. Participle + /-appudu/

The past participle (i.e. the past verb stem + /-ina/) with /-appudu/ may be used to express the idea 'when...then...'

eg. ī vēla nēnu inṭiki tirigi vaccinappuḍu nēnu baṭṭalu utikēnu
When I returned home today (then) I washed clothes

Note - the clause with the participle comes first.

In the sentence,
'nadustunnappudu nenu matladtunnanu'
While walking I was talking (When I was walking I was talking)
The progressive suffix /-tunna/ is added to the verb stem to make the present participle, 'walking' The present participle with /-appudu/ is used to express the idea 'while ...ing'

C. Postpostitions /-lō/ /-tō/ and /-nu/ /-ni/

1. Noun or object pronoun + /-lo/ 'in...' or 'by...'
   eg. 'Peace Corps' lo cēradāniki mundu nēnu vidyardhini unnānu
   Before joining (in) the Peace Corps I was a student
   'nēnu inḍiyaku erōplēnlō veḷḷtānu'
   I will go to India by plane
2. Noun or object pronoun + /-to/ 'with...'
   eg. 'nēnu snēhitulatō bazārku veḷḷēnu'
   I went with friends to the bazaar
   'nēnu vāḷḷatō bazārku veḷḷēnu'
   I went with them to the bazaar
3. Noun or object pronoun + /-nu/ or /-ni/
   /-nu/ or /-ni/ is added to nouns and object pronouns to denote them as objects of sentences.
   eg. 'nēnu mi snēhitulanu kalusukunnānu'
   I met your friends
   'nēnu vāḷḷanu kalusukunnānu'
   I met them

Note - the verb 'meet' (kalusukō) is irregular in the past tense, /-ā/ replaces the past tense marker /-ē/. Addition of /-nu/ or /-ni/ is optional for neuter objects.

D. Plural Form of Nouns

Plurals of masculine, feminine and neuter nouns are formed by adding /-lu/ or /-ḷlu/ to the noun. /-ḷḷu/ is added when the singular form ends in /-ḷu/ or /-ḍu/

eg. 'mēmu uttarāḷu anni rāsēmu'
We wrote all the letters

Cycle 6

M_1	________ ani, nēnu ataniki ceppēnu	M_1	I (just) told him that ____________.
M_2	mīru ataniki ēm ceppēru?	M_2	What did you tell him?
C_1	mīru ataniki ēm cappēru? _________ ani, nēnu ataniki ceppēnu	C_1	What did you tell him? I told him that ______________.

Cycle 7

M_1	nēnu ī polam kindaṭi	endakālamlō	dunnēnu
		calikālamlō	nāṭenu
		vēsamkālamlō	sarvē cēsēnu
		vānā kālamlō	niḷḷu peṭṭēnu

M_2	mīru ī polam eppuḍu	dunnēru?
		nātēru
		sarvē cēsēru
		nīḷḷu peṭṭēru

C_1 mīru ī polam eppuḍu dunnēru?
nēnu ī polam endakālamlō dunnēnu

Cycle 7

M_1	I	ploughed planted surveyed irrigated	this field last	spring. winter summer monsoon

M_2	When did you	plough plant survey irrigate	this field?

C_1 When did you plough this field?
I ploughed this field last spring.

Cycle 8

M_1	nāku ākali	vēsindi vealedu	M_1	I felt	hungry.
	dāham				thirsty
	bhayam				frightened
	santōsham	kaligindi Kaligaledu			fine
	alasaṭa				tired
M_2	ninna allā unnāvu ēm or/ ninna adō mādirigā unnāvu ēm		M_2	What was wrong with you yesterday?	
C_1	ninna ēm allā unnāvu? nāku ākali vēsindi		C_1	What was wrong with you yesterday? I felt hungry.	

Cycle 9

M_1	naḍustunnappuḍu nēnu mātlāḍtunnānu	M_1	While walking, I was talking.
	paḍutunnānu		singing
	ālōcistunnānu		thinking
	caduvutunnānu		reading
	tinṭunnānu		eating
M_2	mīru naḍstunnappuḍu ēm cēstunnāru?	M_2	What were you doing while walking?
C_1	mīru naḍstunnappuḍu ēm cēstunnāru? nēnu naḍstunnappuḍu, mātlāḍtunnānu	C_1	What were you doing while walking? While walking, I was talking.

Cycle 10

ame

M_1	nēnu	'survey'	cestunnanu
			tavvutunnanu
		nillu	pedtunnanu
		erūvu	vēstunnanu (pedtunnānu)
		purugula mandu	callutunnanu
		bāvi (nuyi)	tavvutunnanu

M_2 ninna mīru polamlō ēm cēstunnāru?

C_1 ninna mīru polamlō ēm cēstunnāru?
nēnu 'survey' cēstunnānu

M_1	I was	surveying.
		digging
		irrigating
		applying fertilizer
		spraying pesticides
		digging a well

M_2 What were you doing in the field yesterday?

C_1 What were you doing in the field yesterday?
I was surveying.

Cycle 11

M_1	nēnu	polāniki	veḻḻtunnānu
		taunnunḏi	vastunnānu
		garden - tōta cuṯṯū - all around	tirigutunnānu
		pōsṯu āfisku saykilu mīda bike ON	veḻḻtunnānu
		'klās' nu FROM	viḏcipeḏtunnānu - leaving

M_2 ninna nēnu cūsinappuḏu mīru ekkadki veḻḻtunnāru?

C_1 ninna nēnu cusinappuḏu mīru ekkadki veḻḻtunnāru?
nēnu polānki veḻḻtunnānu

Cycle 11

M_1 I was going to the field.
returning from the town
walking around the garden
riding by cycle to the Post Office
leaving the class

M_2 Where were you going when I saw you yesterday?

C_1 Where were you going when I saw you yesterday?
I was going to the field.

Cycle 12

M_1	nēnu bassulō veḷḷēvāḍni kārlalō saykilmīda rayillo vimānamlō	M_1	I used to go by bus. car cycle train plane
M_2	mīru ellā veḷḷēvāru?	M_2	How did you use to go?
C_1	mīru ellā veḷḷēvāru? nēnu bassulō veḷḷēvāḍni	C_1	How did you use to go? I used to go by bus.

Drill for Cycles 10, 11, 12

Substitution Drill

'California'	lō āviḍa	utūndēdi	She used to	live	in	California.
'Pennsylvania'		pani cēstunḍēdi		work		Pennsylvania
'Wisconsin'		caduvutunḍēdi		study		Wisconsin
'Texas'		prayāṇam cēstunḍēdi		travel		Texas

āyana rojantā	'survey'	cēstunnāḍu	He was	surveying	all day.
	bhūmi	tavvutunnāḍu		digging the soil	
	pani	cēstunnāḍu		working	
	nidra	potunnāḍu		sleeping	
	eruvu	pedtunnāḍu		applying fertilizer	
	purgula mandu	callutunnāḍu		spraying pesticides	

Conversion Drill

atanu kindaṭi nela ikkada pani cēsēdu	He worked here last month.
atanu ninna ikkada pani cēstunnāḍu	He was working here yesterday.
āviḍa kindaṭi nela ikkaḍa snānam cēsindi	She bathed here last month.
āviḍa ninna ikkaḍa snānam cēstunnadi	She was bathing here yesterday.
mēmu kindaṭi nela ikkaḍa caḍvēmu	We studied here last month.
mēmu ninna ikkaḍa caduvutunnāmu	We were studying here yesterday.
nēnu kindati nela ikkaḍa bhojnam cesenu	I ate here last month.
nēnu ninna ikkaḍa bhojnam cēstunnānu	I was eating here yesterday.

Cycle 13

M_1	nēnu renḍu rūpāylo mātram ivvagalānu	M_1	I can give only 2 Rs.
	padī		10 Rs
	aidu		5 Rs
M_2	ī pustakālki enta ivvagalāru (ivvagalāvu)?	M_2	How much can you give for these books?
	koḷḷaki		chickens
	viṭtanālki		seeds
	kūrlaki		vegetables
C_1	ī pustakālki mīru enta ivvagalāru?	C_1	How much can you give for these books?
	nēnu renḍu rūpayalu ivvagalānu		I can give only 2 Rs.

Nenu Rendu Rupayalu Koda Ivva lenu - I can't give even 2 Rs

Cycle 14

M_1 nēnu īroju panicēyaḍam pūrticēyagalānu
~~pani~~cadavaḍam
~~pani~~dunnadam
~~pani~~niḷḷu peṭṭaḍam

M_2 mīru īroju panicēyaḍam pūrticēyagalārā?
panicadavaḍam
panidunnaḍam
paninīḷḷu peṭṭaḍam

C_1 mīru ī roju cadavaḍam pūrticēyagalārā?
nēnu ī roju cadavaḍam pūrticēyagalānu

M_1 I can finish working today.
reading
ploughing
irrigating

M_2 Can you finish working today?
reading
ploughing
irrigating

C_1 Can you finish reading today?
I can finish reading today.

Drill for Cycle 14

Substitution Drill

āviḍa	renḍu	ganṭallō	vanḍa galadu
	oka	ganṭalo	baṭṭalu utakagaladu
			illu ūḍavagaladu
			'tiffin' tayār cēyagaladu
			biyyam kaḍaggaladu

atanu	'train'lō	veḷḷagalaḍu
	saykilmīda	rāgalaḍu

vāḷḷu	rēpu	rāgalāru
	vaccēnela	veḷḷagalāru
	cālā rojlu	unḍagalāru

mēmu	rēpu	rāgalāmu
	vaccēnela	veḷḷagalāmu
	cālā rojlu	unḍagalāmu

ne̱nu	iVALA ~~ivv~~da	ida	lēnu
mīru		pani ceya	lēru
atanu		vanta ceya	lēdu
āviḍa		puja ceya	lēdu
vāḷḷu		bhojnam ceya	lēru

mīku	īdadam	vaccā	(telusē) or/	mīru ida galarā?
	pādadām			
	rayadam			

RADU - neg

Conversation Drill

mīru ḍēncu cēya galarā? or/ mīku dēncu cēyadam vaccā
nāku ḍēncu cēyadam rādu kāni pāḍa galānu or/
nēnu ḍēncu cēya lēnu kāni pāḍa galānu

Drill for Cycle 14

Substitution Drill

She can	cook dinner	in 2 hours.
	wash clothes	in 1 hour.
	clean the house	
	prepare tiffin	
	clean the rice	

He can	go	by train.
	come	cycle

They can	come	tomorrow.
	go	next month
	stay	for a long time

I	can't	swim	today.
You		work	
He		cook	
She		pray	
They		eat	

Do you know how to	swim?
	sing
	write

Conversation Drill

Do you know how to dance?
I can't dance but I can sing.

Grammar Notes

A. 'that' Clause

In sentences of the type,
eg. 'nāku vellalani undi ani nēnu ataniki ceppēnu'
I just told him that I want to go.
the clause introduced by 'ani' (that) comes first in Telugu and the introductory clause, in this case 'nēnu ataniki ceppēnu' comes last.

Similar sentences would be:

____________ ani nāku teluse	I know (understand) that _________.
____________ ani nēnu vinnānu	I hear that ___________.

B. Postposition /-ki/

/-ki/ is added to nouns and object pronouns when they are indirect objects.... i.e. when they are used with verbs like 'is' (give) and 'cepp' (tell), where 'to' or 'for' might be placed before the (pro)noun to convey the meaning of the English sentence.

eg. ani nēnu ataniki ceppēnu	I told (to) him that _________.

C. 'can' or 'be able to'

1. Formation:

Positive
infinitive + gala + personal endings

Negative
infinitive + lē personal endings

2. Agreement:
Personal endings must agree in gender and number with the subject.

3. Use:
eg. 'nēnu rundu rūpāylo mātram ivvagalānu'
I can give only 2 rupees
'mīru iyyeḷa pani ceya lēvu'
You can't work today.

D. Progressive Forms of the Verb

1. Formation:

Positive

present verb stem + /-tunn/ + personal endings

Negative

infinitive + /-ḍam/ + lēdu

2. Agreement:

Personal endings of postitive progressive forms must agree in gender and number with the subject. There is only one negative form.

3. Use:

In colloquial Telugu the same positive progressive forms of the verb are used in the positive present-future and past tenses and the same negative progressive forms of the verb are used in the negative present-future and past tenses.

eg. 'nēnu *veḷḷtunnānu'* can mean,

I am going
I will be going
I was going

The context of what the speaker is saying determines the tense of the verb.

Washing Clothes - Battalu Utakatam

~~[illegible]~~ edge

1. baṭṭalu ceruvu oḍḍuku tīsukuveḷtānu — stone
2. nīḷḷalō bāgā nānapeṭṭi, utikē rātimīda peḍtānu — soak
3. taruvāta, baṭṭalki sōpu peḍtānu — washing
4. koncen sēpu baṭṭalu urapedtānu — while — beating
5. taruvāta, rātimīda bāgā koṭṭi utukutānu — squeeze
6. muriki pōyāka, baṭṭalu nīḷḷalō bāgā jhādinci, piḍustānu — dirt going away — the
7. taruvāta baṭṭalu enḍalō āravēstanu — rinse

sun - enda — dry

Imperative (You - hon)

1. tīsuku veḷḷanḍi
2. peṭṭanḍi
3. peṭṭanḍi
4. ūrapeṭṭanḍi — lay for some time
5. utukanḍi

Washing Clothes

1. I am taking the clothes to the back of the tank.
2. Soak it good in water and place it on the washing stone.
3. Then I add soap to the clothes.
4. I let the clothes lay for a while (for the soap to seep in).
5. Then I wash the clothes by beating them hard on the washing stone.
6. After the dirt goes away, rinse the cloth in water and squeeze the water out.
7. Then I dry them in the sun

washerman

customer's

Washerman

cakali wadu

dhobi

1. cākalivāḍu poddunnē, vāḍuka iḷḷaku veḷḷtāḍu
2. muriki baṭṭalu lekka pedtādu — counts
3. baṭṭalu inṭiki tīsuku vastādu
4. baṭṭala mida 'cākali gurtu' vēstāḍu
5. baṭṭalu mūṭa kaḍtāḍu muṭa bundle
6. muṭa gaḍida miḍa peṭṭi, ceruvu odduku tisuku veḷḷtāḍu — donkey
7. battaḷu ṇillalō taḍipi, sabbu peḍtāḍu soap
8. koncem sēpu ūrapedtāḍu
9. rātimīda koṭṭi, baṭṭal utukutāḍu

10. nīḷḷu pinḍi (piḍici), baṭṭalu enḍa lō āravēstāḍu
11. taruvata, baṭṭalu mūṭa kaḍtāḍu
12. gāḍida mīda peṭṭi, inṭiki tīsuku vastāḍu
13. istrī pettilō nippu vēstādu — Iron box
14. taruvātā, baṭṭalu istrī cēstāḍu
15. baṭṭalu maḍata peḍtāḍu
16. vāḍuka iḷḷaku tīsuku pōi istāḍu

Washerman

1. Washerman goes to customer's houses in the morning.
2. Counts the soiled clothes.
3. Brings home the clothes.
4. Puts 'Dhobi marks' on the clothes.
5. Ties them up into bundle.
6. Loading the bundle on the donkey, takes it to the bank of the tank.
7. Wets the clothes in the water and applies soap.
8. Keeps the clothes soaked for sometime.
9. Beating on the 'washing stone', he washes the clothes.

10. Squeezes the water out, and lets them dry in the sun.
11. Then, he bundles the clothes.
12. Loading it on the donkey, brings it home.
13. Makes fire inside his 'ironing box'.
14. Then, irons the clothes.
15. Folds the clothes.
16. Takes them (back) to customers' houses.

Laundry Instructions

here

to dhobi's place

1. Rāmuḍū illā rā
2. nā muriki baṭṭalu tīsuku vā
3. ī baṭṭalū cākalivaḍi daggaraku pōvāli
4. ī vāḷa (ī roju) cākalivāḍu vastāḍu
5. baṭṭala bāgā utakamani ceppu
6. rangu shartulu aidu; tella shartulu mūḍu; panṭlamulu nālugu; tuvvāḷḷu āru; cēti rumāl rendu-mottam iravai baṭṭalu
7. baṭṭalu eppuḍu tirigi istāḍo aḍugu
~~8.~~ maracipō vaḍḍu, bāgā utakamani ceppu
9. caḷa ganji peṭṭa vaddani ceppu

handkerchief

Total

Forget

too much

cala

starch

not

Laundry Instructions

1. Ram, come here.
2. Bring my soiled clothes.
3. There clothes should go to 'Dhoby'.
4. 'Dhoby' will come today.
5. Tell him to wash them good.
6. Color shirts 5, white shirts 3, pants 4, towels 6, handkerchief 2, total 20 clothes.
7. Ask him when he will give the clothes back.
8. Don't forget, tell him to wash them good.
9. Tell him not to use too much starch.

Education

eldest son years years

a. mī pedda abbāyiki (koḍuku) enni eḷḷu? (or) enta vayassu?
b. pannenḍu eḷḷu

a. ēm 'class' caduvutunnāḍu?
b. nālugō taragati caduvutunnāḍu

class far away

a. intiki baḍi (skūlu) cālā dūramā?
b. lēdandi. pakkanē undi (or) daggiralonē undi

a. ī grāmamlō entamandi pillalu unnāru?
b. sumāru, yābhaimandi pillalu unnaru

50 all

a. andaru (vaḷḷantā) baḍiki veḷḷtārā?
b. ippuḍu ippuḍu cālāmandi pillālu caduvukonduku veḷḷtāru

Now a days to study

Education

a. How old is your eldest son?
b. Twelve years old.

a. In what 'class' is he (studying)?
b. He is studying fourth class.

a. Is the school far from home?
b. No. It is closeby.

a. How many children are there in this village?
b. About 50 children.

a. Do all of them go to school?
b. Of late, lot of them go to school.

Land Tenure

a. mī kutumbamlō entamandi (or endaru) unnāru?
b. nā bhārya, naluguru pillalu, vayassu aina talli, tammudu unnāru

old^ (many years)

a. jīvanāniki ēm cēstāru? (not common), or mīru ēm pani cēstāru?
b. mēmu bhūmi mīda ādhārapaḍtāmu

— depend

own

a. mī sonta bhūmā?
b. lēdanḍi, kauluku puccukoni sāgubadi cēstunnānu

cultivating

a. enn nāḷḷanunḍi, ī bhūmi (polam) cūstunnāru
b. mā nāyana kālamnunḍi, kanipettukoni unnāmu

looking after — we have been

Land Tenure

a. How many members are there in your family?
b. My wife, 4 children, aging mother, younger brother.

a. What do you do for livelihood?
b. We depend on land (to live).

a. Your own land?
b. No. I am a cultivating tenant.

a. How long have been looking after this land?
b. Since my father's days, we have been looking after the land.

Section D

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Cycle 1

M_1	_____ kābaṭṭi nāku dāhamgā undi ākaligā santōshamgā vicāramgā	M_1	I am thirsty because __________. hungry happy sad
M_2	mīku kābaṭṭi dāhamgā undi? ākaligā santōshamgā vicāramgā	M_2	Why are you thirsty? hungry happy sad
C_1	mīku kābaṭṭi dāhamgā undi? _______ kābaṭṭi dāhamgā undi	C_1	Why are you thirsty? I am thirsty because __________.

Repetition Drill

nēnu	rōjantā bhōjnam cēyalēdu, Kābaṭṭi	nāku	ākaligā undi
mīru		mīku	
mēmu		māku	
manamu		manaku	
Rāmuḍu		ataniki	
Sita		āviḍaki	
Pilla		dāniki	

Substitution Drill

nāku	dāhamgā	lēdu	
mīku	dāhamgā		
	ākaligā		
	santōshamgā		
	vicāraṅgā		
	ontlo sariggā		not
	in body feeling		

Repetition Drill

I	am	hungry because	I	haven't eaten all day.
You	are		you	
We (ex)	are		we	
We (in)	are		we	
Ramudu	is		he	
Sita	is		she	
The baby	is		it	

Substitution Drill

I	am	not	thirsty.
You	are	not	thirsty
			hungry
			happy
			sad
			well

Cycle 2

famine

M_1	karuvu	gurinci	nāku	vicāramga (cintagā)	undi
	panṭala			digulugā – worried	
	kōḻḻa			vicāramgā	
	anṭu vyādhi			bayangā – scared	
	purugula			vicāramgā	
	samasya			vicāramgā	

(em)

M_2 dēnni gurinci, mīku vicāramgā undi? (impersonal)

C_1 dēnni gurinci mīku vicāramgā undi?
karuvu gurinci nāku vicāramgā undi

M_1	I am worried about the	famine.
		crops
		chickens
		epidemic
		insects
		problem

M_2 What are you worried about?

C_1 What are you worried about?
I am worried about the drought.

Repetition Drill

very

ippuḍu	nāku	ekkuva vicāramgā lēdu	I	am not very worried now.
	māku		We (ex)	
	manaku		We (in)	
	mīku		You	
	atanku		He	
	āviḍaku		She	
	vāḷḷaku		They	

IRuvai

Cycle 3

M_1	nāku ________ ēḻḻu (or nā vayassu ______) (formal)	M_1	I am _______ years old. (or my age is _________)
M_2	mīku enni ēḻḻu? (or mī vayassu enta? mīku enta vayassu?)	M_2	How old are you?
C_1	mīku enta vayassu? nāku _______ ēḻḻu. or mī vayassu enta? nā vayassu __________	C_1	How old are you? I am ________ years old.

Drill Question & Answers

Q.	mī amma vayassu enta?	Q.	How old is your mother?
A.	mā amma vayassu ____ēllu (or samvatsarālu)	A.	My mother is _________.
Q.	mī nānnagāri vayassu enta?	Q.	How old is your father?
A.	mī nānnagāri vayassu ____ samvatsarālu	A.	My father is _________.
Q.	mī akka cellelu vayassu enta?	Q.	How old are your sisters?
A.	mā akka cellelu vayassu ______	A.	My older sister is _____.
A.	mā cellelu vayassu _______	A.	My younger sister is ___.
Q.	mī annā tammudi vayassu enta?	Q.	How old are your brothers?
A.	mā annā vayassu ________	A.	My older brother is ______.
A.	mā tammudi vayassu _____	A.	My younger brother is ____.

Cycle 4

M$_1$ nāku panḍu (pandina) tomētō kāvāli
pacci
kotta (taja)
kuḷḷi pōina
pedda
cinna
manci
ceḍipōina

M$_2$ mīku ēm tomētō kāvāli, panḍindā paccidā?
or kottadā kuḷḷi poinadā
eṭlānṭi peddadā cinnadā
mancidā cedipōinadā

C$_1$ mīku ēm tomētō kāvāli, panḍindā paccidā?
nāku panḍina tōmētō kāvāli

Cycle 4

M_1	I want the	ripe	tomato.
		unripe	
		fresh	
		rotten	
		large	
		small	
		good	
		bad	

M_2	Which tomato do you want, the	ripe	or	unripe?
		fresh		rotten
		large		small
		good		bad

C_1 Which tomato do you want, ripe or unripe?
I want the ripe tomato.

Cycle 5

M_1	nā	daggira	banganapalli kotta manci pedda pacci, endu	māmiḍipaḷḷu baṭaṇīlu vankāyalu jāmpaḷḷu mirapəkāyalu	unnāyi
M_2	mī	daggira	panḍina kotta manci pedda pacci, enḍu	māmiḍipaḷḷu baṭanīlu vankāyalu jāmpaḷḷu mirupakāyalu	unnāyā

C_1 mī daggira bangarapalli māmiḍipaḷḷu unnāyā?
nā daggira bangarapalli māmiḍipaḷḷu unnāyi

(substitute other nouns)

Cycle 5

M_1	I	have	banganapalli	mangoes.
			fresh	peas
			good	brinjals
			large	guavas
			fresh, dry	chilis
			(green) (red)	

M_2	Do	you	have	ripe	mangoes?
				fresh	peas
				good	brinjals
				large	guavas
				hot	chilis

C_1 Do you have ripe mangoes?
I have ripe mangoes.

Transformation Drill

mī daggira	banganapalli	māmiḍi paḷḷu	unnāyā
	botta	baṭānīlu	
	manci	vaṅkāyalu	
	pedda	jāmpallu	
	khāramgina	mirapakāyalu	

māmiḍi paḷḷu	banganapalliva?
baṭāṇilu	kottavā
vankāyalu	mancivā
jampaḷḷy	peddavā
mirapakāylu	khāramanavā

Do you have	banganapalli	mangoes?
	fresh	
	good	
	large	
	hot	

Are your	mangoes	banganapalli?
	peas	
	brinjals	
	guavas	
	chilis	

Cycle 6

M_1 renḍu pounla mēta mivilindi
paḍi eruvu
mūdḍunnara purugula mandu
nālgunnara vittanālu
pannenḍu vērusenagapappu migilai

M_2 enta mēta migilindi
enni pounla eruvu migilingi
purugula mandu
vittanālu
vērusenagapappu · migitai

C_1 enta mēta migilindi?
renḍu pounla mēta migilindi

Cycle 6

M_1	2	pounds	of	feed	are left.
	10	pounds		fertilizer	
	3½			insecticide	
	4½			hybrid seed	
	12			groundnuts	

M_2 How much feed is left?

How many pounds of	fertilizer	are left?
	insecticide	
	hybrid seed	
	groundnuts	

C_1 How much feed is left?
2 pounds of feed is left.

Problem Drill

1. nā daggira aidu vērusenagkāyal unḍi, renḍu tinṭē enni migulutāi?

   (substitute other numbers)

2. nā daggira irav̲ai̲aidu poun̲la er̲uvu unḍi, padihēnu pounla eruvu vāditē (upayōgistē) enta migulṭundi?

   (substitute other numbers)

3. nā daggira mup̲hai mōpula mēta unḍi, enimidinnara mōpulu iccēstē, enta migultundi?

(after the instructor has asked questions, trainees should make up theirs.)

Problem Drill

1. If I have 5 peanuts and eat 2, how many will be left?

   (substitute other numbers)

2. If I have 25 pounds of fertilizer and use 15, how many will be left?

   (substitute other numbers)

3. If I have 30 bundles of hay and give out 8½, how many will be left?

   (substitute other numbers)

Transformation Drill

Sīta	vanṭa cēyaḍam nēn cūstānu	Sīta vanṭa cēstūndi
Rāmudu	dunn̄dam	Rāmudu dunnutunnaḍu
Gōpāluḍu	tavvāḍam	Gōpāludu tavvutunnāḍu
vāḷḷu	dānsu cēyaḍam	vāḷḷu dānsu cēstunnāru
mīru	vinaḍam	mīru vinṭunnāru

Problem Drill: use kūrco, ninco, naḍu, gentu, parigettu, rāi, caduvu, tāgu (poga tāgu)

mīru ēm cūstāru?
nēnu _______ḍam cūstānu

Transformation Drill

I see	Sita	cooking	Sita	is	cooking.
	Rama	ploughing	Rama	is	ploughing
	Gopal	digging	Gopal	is	digging
	them	dancing	They	are	dancing
	you	listening	You	are	listening

Problem Drill: use sit, stand, walk, etc. to ask the question.

What do you see?

Cycle 7

M$_1$ ninna ī samayamlō nēnu caduvutunnānu
pani cēstunnānu
vanṭa cēstunnānu
dunnutunnānu
tavvutunnānu
snānam cēstunnānu

M$_2$ ninna ī samayamlō mīru ēm cēstunnāru?

C$_1$ ninna ī samayamlō mīru ēm cēstunnāru?
ninna ī samayamlō nēnu caduvutunnānu

(have students substitute answere for questions like:)

ninna poḍdunna padi ganṭalki ēm cēstunnāru?
madyānam okaṭinnarku
sāyantram nālgu ganṭalki

M$_1$ This time yesterday, I was studying.
working
cooking
ploughing
digging
bathing

M$_2$ What were you doing yesterday this time?

C$_1$ What were you doing yesterday this time?
This time yesterday, I was studying.

(stustitute answers for questions like:)

What were you doing at 10:00 A.M.?
1:30 P.M.
4:00 P.M.

In Negative

M_1	ninna ī pāṭiki, nēnu cadavaḍam lēdu	M_1	This time yesterday I was not studying.
	pani cēyaḍam		working
	vanṭa cēyaḍam		cooking
	dunnaḍam		ploughing
	tavvaḍam		digging
	snānam cēyaḍam		bathing
M_2	ninna ī pāṭiki mīru ēm cestunnāru?	M_2	What were you doing this time yesterday?

Repetition Drill

ninnan tā	nēnu	pani	cēstūnnānu	I	was	working all day yesterday.
	a̱tanu		cēstūnnāḍu	He		
	āviḍa		cēstūndi	She		
	Rāmuḍu		cēstūnnāḍu	Ramudu		
	Sīta		cēstūndi	Sita		
	m̲ēmu		cēstūnnāmu	We	were	
	miru		cēstūnnāru	You	were	
	vallu		cēstūnnāru	They	were	

vaccē nela	nēnu	'sarvēy' cēstu	unṭānu	Next month	I	will	(still)	be	surveying.
	a̱tanu	pani cestu	unṭāḍu		we	will	(still)	bê	working
	āvide	caduvutu	unṭundi		she				studying
	vāḻḻu	ḍunnutu	unṭāru		they				ploughing
	mīru	pani cēstu	unṭāru		you				working
	mēmu	caduvutu	unṭāmu		we				studying

Question & Answer Drill

vaccē nela, mīru ekkaḍa unṭāru? paṅi cēstu unṭāru prayāṇam cēstu unṭāru caduvutu unṭaru	Where will you be (living) next month? working traveling studying
mīru inḍiyālō unṭārā? (unṭu unṭāru) amerikālō pani cēstu unṭārā nēpāllō silōnlō	Will you be (living) in India? working America Nepal Ceylon

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Grammar Notes

A. Impersonal Construction

We have already used impersonal constructions in sentences of the type,

'nāku cadavālani undi'
I want to read
'Rāmudku bajārlō cālā sāmānlu dorukutāi'
Ramudu can get many things in the bazaar

Where the objective form of the (pro)noun + /-ku/ was used as agent of the sentence, where the third personal form of the verb agreed in number with the subject of the sentence.

eg.

Subject	Verb
cadavālani	undi (sing)
cālā sāmānlu	dorukutāi (pl)

Similar impersonal constructions are as follows:

'nāku dāhamgā undi/lēdu'	I am (not)	thirsty
ākaligā		hungry
santoshamgā		happy
vicāramgā		sad
cintagā		worried

B. Possession

'to have...' is expressed by the objective form of the (pro)noun + daggira + the verb 'to be'

eg. 'na daggira mamidipallu unnayi'
I have mangoes - mangoes are in my possission
'mi daggira kotta batanilu unnayi'
You have fresh peas - fresh peas are (in the possission) of you

Note - in both sentences, 'unnayi' the third person neuter plural form of the verb 'to be' is used in agreement with 'mamidipallu' and 'batanilu' both plural forms of neuter nouns.

Grammar Notes (cont'd)

C. The Verbal Noun

We have already used the verbal noun in the construction,

'nidra podaniki mundi'   before going to sleep

Verbal nouns may also be formed by adding /-ḍam/ to the infinitive form of the verb.

eg.   'Sītā vanta cēyaḍam nēn cūstānu'   I see Sita cooking

Verbal nouns of this type have only one form and are used to describe what the object of the sentence is doing.

Note - the English order of the sentence is reversed in Telugu.
i.e.   Sita cooking, I see.

D. Plural Nouns

Plural nouns used in the objective position end in /-a/.

E. Future Continuous Alternate Form

1. Formation:

Positive

Present stem + future positive form verb 'to be'

Negative

Use negative of present future tense

2. Agreement:

Personal agreement with gender and number of subject

Cycle 8

M_1 ā kunḍa nāku ivvandi
āviḍaku
iviḍaku
āyanku
īyanku
vāḷḷaku
vīḷḷaku
Rāmuḍiki
Sītaku

M_2 ā kunḍa nēnu evariki ivvāli?

C_1 ā kunḍa nēnu evariki ivvāli?
ā kunḍa nāku ivvanḍi

M_1 Give that pot to me.
her (that)
her (this)
him (that)
him (this)
them (that)
them (this)
Ramudu
Sita

M_2 To whom should I give that pot?

C_1 To whom should I give that pot?
Give that pot to me.

Completion Drill for Cycle 8

rēpu ūribayaṭa oka santa jargutundi
    Rāmudu, Gōpāltō veḷḷali
vaccē varam, bajarlo oka natakam jargutundi
    Sīta Rāmuḍitō vellali
vaccē nela, paṭṭanamlō utsavam jargutundi
    Sīta Rāmuḍū, Kamala, Gōpāltō veḷḷāli
vaccē edadi (samvatsaram) Tirupatilō oka mukhyamaina utsavam jargutundi
    Rāmuḍi uru nunci konta mandi veḷḷāli

Tomorrow there will be a fair outside village.
    Ramudu should go with Gopal.
Next week there will be a play in the bazaar.
    Sita should go with Ramudu.
Next month there will be (religious) festival in the city.
    Sita and Ramudu should go with Kamala and Gopal.
Next year there will be an important festival at Tirupati.
    Some people from Ramudu's village should go.

Cycle 9

M_1	ī er̲uvu	mā	polam	kōsam (koraku)	teccēnu.
	mēta		kōḷḷa		
	pur̲gula mandu		panṭala		
	nīḷḷu		tōṭa		
	'ṭrēkṭaru'		poḷam		

M_2	ī eruvu	endu kōsam?	(enduku)	teccēru?
	mēta			
	pur̲gula manda			
	nīḷḷu			
	'ṭrēkṭaru'			

C_1 ī eruvu endu kōsam teccēru?
ī eruvu mā polam kōsam teccēnu

Cycle 9

M_1	This	fertilizer	is for our	fields.
		feed		chickens
		pesticide		crops
		water		garden
		tractor		farm

M_2	What is this	fertilizer	for (why) ?
		feed	
		pesticide	
		water	
		tractor	

C_1 What is this fertilizer for?
This fertilizer is for our fields.

Cycle 10

M_1	mē nellō nēnu caduvu pūrticēssēnu pōina ēḍādi renḍu ēḷḷa mundu (kritam)	M_1	I finished studying in May. last year 2 years ago
M_2	mīru eppuḍu caduvu pūrticēssēru?	M_2	When did you finish studying?
C_1	mīru eppuḍu caduvu pūrticēsēru? mē nellō nēnu caduvu pūrticēsēnu	C_1	When did you finish studying? I finished studying in May.

Cycle 11

M_1 ī vēḷa madhyānam oka ganṭaki,   nēnu pani cēyadam ārambhistānu
rēpu poddunna enimidi ganṭalki,
ī vēla poddunna padi ganṭalki,

M_2 mīru eppuḍu pani cēyaḍam ārambhistāru?

C_1 mīru eppuḍu pani cēyaḍam ārambhistāru?
ī vēla oka ganṭaki, pani cēyadam ārambhistānu

M_1 I will start working at 1 o'clock this afternoon.
8 o'clock tomorrow morning
10 o'clock this morning

M_2 When will you start working?

C_1 When will you start working?
I will start working at 1 o'clock this afternoon.

Drill for Cycle 11

nēnu tvaragā	cadavaḍam	ārambhistānu or/	I will start	reading	soon.
	tinaḍam	modalu peḍtanu		eating	
	pani cēyaḍam			working	
	vanṭa cēyaḍam			cooking	
	nāṭaḍam			planting	
	niḷḷu peṭṭaḍam			irrigating	

nēnu tvaragā	cadavaḍam	pūrticēstānu	I will finish	reading	soon.
	tinaḍam			eating	
	pani cēyaḍam			working	
	vanṭa cēyaḍam			cooking	
	nāṭaḍam			planting	
	niḷḷu peṭṭaḍam			irrigating	

Cycle 12

M_1	nēnu dēnsu cēya galanu	M_1	I am able to dance.
	pāḍa galanu		sing
	īda galanu		swim
	pani cēya galanu		work
	vanṭa cēya galanu		cook
M_2	mīru pāḍa galarā?	M_2	Are you able to sing?
C_1	mīru pāda galarā? ān, nēnu pāḍa galanu	C_1	Are you able to sing? Yes, I am able to sing.

Repetition Drill for Cycle 12

1.

mīru vaccinappuḍu	atanu	panicēyaḍam	ārambhistāḍu
	āviḍa		ārambhistundi
	vāḷḷu		ārambhistāru
	mēmu		ārambhistāmu
	mīru		ārambhistāru

2.

mīru vaccinappuḍu	atanu	panicēyaḍam	pūrticēstaḍu
	āviḍa		pūrticēstundi
	vāḷḷu		pūrticēstāru
	mēmu		pūrticēstāmu
	mīru		pūrticēstāru

3.

mīru vaccinappuḍu	atanu	panicēyḍam	āpēstāḍu
	āviḍa		āpēstundi
	vāḷḷu		āpēstāru
	mēmu		āpēstāmu
	mīru		āpēstāru

4.

vāḷḷu	ē bhāshalu or/	māṭlādgalaru?
mīru	ēm bhāshalu	māṭlādgalaru
atanu		galadu
āviḍa		galaḍu

Repetition Drill for Cycle 12

1. When you come he will start working.
she
they
we
you

2. When you come he will finish working.
she
they
we
you

3. When you come he will stop working.
she
they
we
you

4. Which languages are they able to speak?
you
is he
she

Cycle 13

1 nāgali 'skrēperu' ellā upayōgincālō nāku telusu
'seeddrill' leveller
eruvu purugula mandu
sutti rampam
'survey' cēsē pani mutlu

2 mīku nāgali ellā upayōgincālō telusā?
eruvu
sutti
'survey' cēsē pani muṭlu

1 mīku nāgali ellā upayōgincālō telusā?
telusu nāgali ellā upoyōgincālō nāku telusu

Cycle 13

M_1 I know how to use a plow and scrapper.
seeddrill and leveller
fertilizer and pesticides
hammer and saw
surveying equipment

M_2 Do you know how to use a plow?
fertilizer
hammer
surveying equipment

C_1 Do you know how to use a plow?
I know how to use a plow.

Grammar Notes

A. Imperatives

1. Formation:

Imperative forms of verbs are listed in the verb chart. The familiar imperative is the simplest form of the verb and is similar to the verb stem. The respect imperative is formed as follows:

Positive
infinitive + /-nḍi/

Negative
infinitive + oddu

2. Use:

In commands,

eg. vaḷḷandi	(go!)	veḷḷa oddu andi	(don't go!)
ivvanḍi	(give!)	ivva oddu andi	(don't give!)

B. Postpositions /-ku/ and kosam (koraku)

1. Noun or object pronoun + /-ku/ 'to or for...'

eg. nāku ivvanḍi!	give (to) me!
Sītāku ivvanḍi!	give (to) Sita!

2. Noun or object pronoun + kōsam (or koraku) 'for the purpose of...'

eg. i̱ eṟuvu polam kōsam	This fertilizer is for (the purpose of) the fields
Ī niḷḷu tōta kōsam	This water is for the garden

C. Compound Verbs

1. Formation:

a. verbal noun + verb

eg. nēnu cadavaḍam ārambhistānu	I will start reading
nēnu cadavaḍam pūrticēstānu	I will finish reading
nēnu cadavaḍam āp̣ēstānu	I will stop reading

b. infinitive + verb

eg. nēnu cadava galanu	I can (am able to) read

Note - compound verbs of type 'a' use the verbal noun.
compound verbs of type 'b' use the infinitive.

Grammar Notes (cont'd)

C. Compound Verbs

2. Agreement:
The second verb is formed as any other simple Telugu verb i.e. it will have a tense marker and personal endings which agree in gender and number with the subject of the sentence.

Puja

	First Person	Imperative - you - Hon
1.	modata snānam cēstānu	cēyyanḍi
2.	(male only) vibhūti pūsukontānu	pūsukonḍi
3.	kumkum boṭṭu peṭṭukuntānu	peṭṭkonḍi
4.	pūga piṭa mida kūrchuntānu	kūrcōnḍi
5.	dipam veligistānu	veligincanḍi
6.	agaru vattulu veligistānu	veligincanḍi
7.	pūja mantrālu ceptānu	ceppanḍi
8.	gaṅṭa koḍtānu	koṭṭanḍi
9.	kobbari kāya kodtānu	koṭṭanḍi
10.	pinḍi vanṭalu nivēdyam peḍtanu	peṭṭanḍi
11.	dīpam kaḷḷaki addukuntānu	addukōnḍi
12.	taruvāta, prasādam istānu	iyyanḍi

Puja

1. First take a bath.
2. Apply ashes to my forehead.
3. Put a mark on my forehead with 'kumkum'.

4. Sit on the puja seat.
5. Light up the lamp.
6. Light up the incense sticks.
7. Chant puja chantings.

8. Ring the bell.
9. Break coconut.

10. Offer 'food and other preparations' to God.

11. Feel the heat and place my hand on my eyes.
12. Then give Prasadam (offerings).

Temple - Pōlamma Guḍi

a. ekkaḍiki veḷḷutunnāru?
b. Pōlamma guḍiki veḷḷtunnānu

a. ivvāḷa emiṭi visēsham?
b. Pōlamma utsavam jarugutundi

a. utsavamlō ēm cēstāru?
b. ammavāriki alankāram cēstāru gudi antā alankāram cēstāru tōranālu kaḍtāru,
ammavārini ūrēgimpuki tīsuku veḷḷtāru

a. ī utsavam eppudū jarugutundā?
b. lēdanḍi, ēḍadiki oka sari (samvatsaraniki)

a. Where are you going?
b. I am going to 'Polamma' temple.

a. What is special today?
b. Polamma festival takes place.

a. What will they do in the festival?
b. They will dress up the deity; they will decorate the whole temple; they will
tie up 'decorative buntings'; they will take the deity in procession.

a. Will this festival take place always?
b. No, only once a year.

Marriage - Pelli Vivaham

a. mī ammāyiki sambandham niscayam cēsārā?
b. aindi, tāmbūlālu kūdā puccukunnām

a. muhūrtam eppudu pettāru?
b. srāvana māsamlō peḷḷi cēstāmu

a. peḷḷi koḍukudi ē ūru? ēn cēstunnāḍu
b. atanidi pakka ūru. cinna koṭṭu peṭṭukunnāḍu

a. ā abbaini mīku mundarē telusā?
b. mā cuttame. (mēnarikam) mā akka koḍuku

a. muhūrtāniki cālā mandi vastārā?
b. ramārami nūrumandi vastārani anukunṭam

a. Have you finalized the alliance for your daughter?
b. Yes (to take place) we have even exchanged 'coconut and betels'.

a. When have you set the date for the ceremony?
b. We are going to celebrate in the month of 'Sravanam'.

a. Where does your bridegroom come from? What is he doing?
b. He belongs to the neighboring village. He runs a small stall.

a. Do you know the boy even before?
b. He is our relative. My sister's son.

a. Will many people attend the ceremony?
b. We expect, at least 100 people will come.

Vow and Pilgrimage

1. Rāmuḍu, Sīta Tirupati yātraki sidham ayyāru
2. peṭṭe, pakka cutta kadtunnāru
3. eddu banḍilō railu stēshanuku veḷḷtāru
4. tikkatlu kontāru
5. railu banḍi ekkutāru
6. railu banḍi Tirupatilō āgutundi
7. Rāmuḍu, Sīta digutāru
8. hotēllō palahāram (tiffin) tintāru
9. Tirupati konḍa miḍaki naḍici pōtāru
10. ēdu maiḷḷu naḍustāru
11. konḍa paina Tirupati guḍi u ti
12. taruvāta iddarū ceruvulō snānam cēstāru
13. kottulō kobbarikāya, paḷḷu, cekka; tamalapākulu; pōvulu konṭāru
14. dēmuḍiki pūja cēstāru
15. hunḍilō dabbu vēstāru
16. guḍi cuṭṭū tirugutāru (pradashinam cēstāru)
17. taruvāta Rāmuḍu, Sīta konḍa kindaki digutātu

1. Rama and Sita get ready to go pilgrimage to Tirupathi.
2. They are packing their 'box and bedding'.
3. Go to the railroad station by bullock cart.
4. Buy tickets.
5. Board the train.
6. The train stops at Tirupathi.
7. Rama and Sita get down.
8. Eat 'breakfast' in a hotel.
9. Hike up Tirupathi Hill.
10. They walk seven miles.
11. Tirupathi temple is one the top of the hill.
12. Both of them bathe in the tank.
13. At the shop, they buy coconut, fruits, nuts and betel leaves, flowers.
14. Offer puja to the God.
15. They drop money in the 'Hundi'.
16. They go around the temple.
17. Then Rama and Sita come down to the foot of the hill.

Section E

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Cycle 1

M₁ Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē,
vāḷḷu rēpu pūrti cēstāru
Gōpāluḍu Kamala ivvāḷa paḷḷu konakapōtē,
rēpu koṇṭāru
Gōpāluḍu Kamala ivvāḷa uttarālu rāyakapōtē,
rēpu rāstāru
Gōpāluḍu Kamala ivvāḷa nūti nīḷḷu tīsukurākapōtē (tēvaka pōtē),
rēpu tīsuku vastāru
Gōpāluḍu Kamala ivvāla vāḷḷa gadulu subhram ceyakapōtē,
rēpu subhram cēstāru

M₂ Gōpāluḍu Kamala ivvāla pani pūrti cēyakapōtē,
rēpu pūrti cēstārā?
Gōpālāḍu Kamala ivvāḷa paḷḷu konakapōtē,
rēpu koṇṭārā?
Gōpāluḍu Kamala ivvāḷa uttarālu rāyakapōtē,
rēpu rāstārā?
Gōpāluḍu Kamala ivvāla nūti nīḷḷu tīsukurākapōtē,
rēpu tīsuku vastāra?
Gōpāluḍu Kamala ivvāla vālla gadulu subhram cēyakapōtē,
rēpu subhram cēstārā?

C₁ Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē,
rēpu pūrti cēstārā?
Gōpāluḍu Kamala ivvāḷa pani pūrti ceyakapōtē
vāllu rēpu pūrti cēstārū

Cycle 1

M_1 If Gopal and Kamala don't finish the work today,
they will finish it tomorrow.
If Gopal and Kamala don't buy the fruits today,
they will buy them tomorrow.
If Gopal and Kamala don't write letters today,
they will write them tomorrow.
If Gopal and Kamala don't bring well water today,
they will bring it tomorrow.
If Gopal and Kamala don't clean their rooms today,
they will clean them tomorrow.

M_2 If Gopal and Kamala don't finish the work today,
will they finish it tomorrow?
If Gopal and Kamala don't buy the fruits today,
will they buy them tomorrow?
If Gopal and Kamala don't write letters today,
will they write them tomorrow?
If Gopal and Kamala don't bring well water today,
will they bring it tomorrow?
If Gopal and Kamala don't clean their rooms today,
will they clean them tomorrow?

C_1 If Gopal and Kamala don't finish the work today,
will they finish it tomorrow?
If Gopal and Kamala don't finish the work today,
they will finish it tomorrow.

Cycle 2

1 mīru nērugā (tinnagā) mūḍu maiḻḻu velltē, Reḍḍigāri polam cērukunṭāru
mūḍu mailla taruvāta kuḍī vaipu tirugutē,
mūḍu mailla taruvāta eḍam vaipu tirugutē,
naḋi dāṭite,
'cycle' mida veḷḷtē,
pakka ūru mudu āgite,

2 nēnu Reḍḍigāri polāniki ellā cēragalanu?
(Reḍḍigāri polāniki veḷḷaḍam ella?)

1 nēnu Reḍḍigāri polāniki ellā cēragalanu?
mīru nērugā mūdu maillu velltē, Reḍḍigāri polam cērukunṭāru

1 If you go straight 3 miles you will reach Reddi's farm.
turn right after 3 miles
turn left after 3 miles
cross the river
go by cycle
stop before the next town

2 How do I get to Reddi's farm?

1 How do I get to Reddi's farm?
If you go straight 3 miles you will come to Reddi's farm.

Drills for Cycles 1 and 2

Transformation Drill

mīru rēpu 'town'ki veḷḷtē (nunci vastē),
nāku konni māmiḍipaḷḷu tīsukuranḍi
mīru rēpu 'town'ki veḷḷte (nunci vastē),
nāku konni māmiḍipaḷḷu tīsukuvastārā?

(substitute: Hyderābād, bajār, pakka grāmam, ūru)

dukāṇamlō mēkulu dorukutē, konni konanḍi (kharīdu aḍaganḍi)
dukāṇamlō mēkulu dorukutē, konni konṭara (kyarīdu aḍugutāra)?

(substitute: buckets, knives, hammers, saws, etc.)

Repetition Drill

nēnu poddunnē lēvakapōtē, koṭṭu ellā terustānu?
nēnu ḍabbu tisukōpōtē, ēdainā ellā kontānu?
nēnu bassulō veḷḷakapōtē, 'time'ki ellā cērtānu?
nēnu 'taxi' tīsukōpōtē, mī illu ellā kanukunṭānu (telusukunṭānu)?

mīru okkarū koṭṭu kanukkōlekapōtē, evarinainā sahāyam aḍaganḍi
mīru okkarū nagali ettalēkapōtē,
mīru okkarū 'demonstration' cēyalēkapōtē,
mīru bandini lāgalēkapōtē,
mīru polām kolata tīsukōlēkapōtē,
mīru polāniki niḷḷu peṭṭakapōtē,

Drills for Cycles 1 and 2

Transformation Drill

If you go to (come from) town tomorrow,
bring me some mangoes.
If you go to (come from) town tomorrow,
will you bring me some mangoes?

If you can find nails in the shop, buy some (ask price).
If you can find nails in the shop, will you buy some (ask price)?

Repetition Drill

If I don't get up early, how can I open the shop?
If I don't take money, how can I buy anything?
If I don't go by bus, how can I get there on time?
If I don't take a taxi, how can I find your house?

If you can't find the shop alone, ask someone for help.
lift the plow
do the demonstration
pull the cart
measure the field
irrigate the land

Cycle 3

M$_1$ mīru nēruga mūdu maiḷḷu veḷḷtē,
mūdu maiḷḷa taruvāta kuḍi vaipu tirugutēgāni,
mūdu maiḷḷa taruvāta eḍam vaipu tirugutēgāni,
andi dātītegani,
'cycle' lu mīda veḷḷtēgāni,
pakka ūru mudu āgutēgani,

Reḍḍigāri pōlāniki cērukunṭāru
mīru Reḍḍigāri polāniki cērukōru

M$_2$ nēnu Reḍḍigāri polāniki veḷḷaḍam ellā?

C$_1$ nēnu Reḍḍigari polāniki veḷḷaḍam ellā?
mīru nēruga mūḍu maillu veḷḷtē, Reḍḍigāri polāniki cērukunṭāru
kāni mūḍu maiḷḷa taruvāta kuḍi vaipu tirugutēgāni, mīru Reḍḍigāri polāniki cērukōru

Cycle 3

M_1 If you go straight 3 miles you will reach Reddi's farm.
Unless you turn right after 3 miles you will not reach Reddi's farm.
    turn left after 3 miles
    cross the river
    go by cycle
    stop before the next town

M_2 How do I get to Reddi's farm?

C_1 How do I get to Reddi's farm?
If you go straight 3 miles you will reach Reddi's farm.
But unless you turn right after 3 miles you will not reach Reddi's farm.

Cycle 4

tana pani pūrti cēstē,
Kamala Hyderābād veḷḷavaccu (galadu)
tana pani pūrti cēstē,
Kamala snēhitulatō ādukō vaccu
tana pani pūrti cēstē,
Kamala mithāi tina vaccu
tana pani pūrti cēste,
Kamala sikilu tokkoccu
tana pani pūrti cēste,
snēhitula kalusukō vaccu
modata edlaku mēta pedtē,
Gōpāludu ti koṭṭku veḷḷacaccu
modata edlaku mēta pedtē,
Gōpāludu phutbāl (bantiāta) ādavaccu
modata edlaku mēta pedtē,
Gōpāludu tiffin tinavaccu
modata edlaku mēta pedtē,
Gōpāludu ṭrēkṭaru naḍapavaccu

Kamala Hyderābādu veḷḷavaccā?
Kamala snēkitalato aḍukōvacca
Kamala mithāi tinayaccā
Kamala sikilu tokkavaccā
Kamala snēhitulanu kalusukōvaccā

Gōpāludu tī koṭṭuku veḷḷavacca?
Gōpaludu 'phut bāl' (baṅtiāta) āḍavaccā
Gōpāludu tiffin tinavaccā
Gōpāludu ṭrēkṭaru naḍapavaccā

Kamala Hyderābād vellavaccā?
tana pani pūrti cēstē Kamala Hyderābād veḷḷavaccu

M_1 Kamala can go to Hyderbad,
if she finishes her work.
Kamala can play with her friends,
if she finishes her work.
Kamala can eat sweets,
if she finishes her work.
Kamala can ride her cycle,
if she finishes her work.
Kamala can meet her friends,
if she finishes her work.
Gopal can go to the tea shop,
if he feeds the bullock first.
Gopal can go play football,
if he feeds the bullock first.
Gopal can eat snacks,
if he feeds the bullock first.
Gopal can ride the tractor,
if he feeds the bullock first.

M_2 Can Kamala go to Hyderabad?
play with her friends
eat sweets
ride her cycle
meet her friends

Can Gopal go to the tea shop?
play football
eat snacks
ride the tractor

C_1 Can Kamala go to Hyderabad?
Kamala can go to Hyderabad if she finishes her work.

Cycle 5

M$_1$

nucō (nilcō)	nunco vaddu
kūrcō	kūrco vaddu
kuḍi vaipu tirugu (kuḍi pakka)	tiragavaddu
eḍam vaipu tirugu (eḍam pakka)	tiragavaddu
talupu teru	teravvadu
talupu mūyi	mūyoddu
sahāyam ceyyi	ceyyavaddu
sutti upayōgincu	upayōgincoddu
sāmānu mōyi	mūyoddu
ippuḍu veḷḷu (inka veḷḷu)	veḷḷoddu

M$_2$ nēnu nilcō vaccā (nilcona)?
kūrcō vaccā
kudi vaipu tiraga vaccā
eḍaru vaipu tiraga vaccā
talupu teravvaccā
talupu mūyoccā
sahāyam ceyyoccā
sūlti upayōginca vaccā
sāmānu mōyavaccā
ippuḍu veḷḷavaccā

C$_1$ nēnu nilcō vaccā?
tappakundā nilcōndi
vaddu, vīlcōvaddu

M$_1$ (Of course) stand up.
sit down
turn right

turn left

open the door
close the door
help me
use the hammer
carry the baggage
leave now

M$_2$ May I stand up?
sit down
turn left
turn right
open the door
close the door
help
use the hammer
carry the baggage
leave now

C$_1$ May I stand up?
Of course, stand up or/
No, don't stand up.

Drill for Cycles 4 & 5

1.	mēmu īrātri ikkaḍa nidra pōvacca? mēmu īrātri ikkaḍa nidra pōgalamā?	1.	May we sleep here tonight? Are we able to sleep here tonight?
2.	mēmu ceruvulō īdavaccā? mēmu ceruvulō īdagalamā?	2.	May we swim in the lake? Are we able to swim in the lake?
3.	mēmu sinimāku vel̲l̲occā? mēmu sinimāku vel̲l̲agalamā?	3.	May we go to the cinema? Are we able to go to the cinema?
4.	mēmu pālu pinḍa vaccā? mēmu pālu pinḍa galamā?	4.	May we milk the cow? Are we able to milk the cow?
5.	mēmu ippuḍē bhojnam ceyyoccā? mēmu ippuḍē bhojnam ceyyagalamā?	5.	May we eat dinner now? Are we able to eat dinner now?
6.	mēmu pani pūrti cēyyoccā? mēmu pani pūrti cēyagalamā?	6.	May we stop work? Are we able to stop work?

Cycle 6

M_1 Rāmudu oppukuntē, Sītā tana anna pelliki oka kotta cīra konavaccu (konēdi)
Sītaku tīrika unṭē, pelliki mithai ceyyoccu
Rāmuḍiki tīrika unṭē, pelliki sangitam ērpāṭu ceyyoccu
Sitaku ḍabbu unṭē, āme pelliki bahumānam konavaccu
Rāmudiki ḍabbu unṭē, kotta panca peḷḷiki konavaccu

M_2 Rāmudu oppukuntē, Sīta tana anna peḷḷiki kotta cīra kontundā?
Sītaku tīrika untē, peḷḷiki mithai cēstundā?
Rāmudiki tīrika untē, peḷḷiki sangitam erpatu cestaḍa?
Sītaku dabbu untē, peḷḷiki bahumanam konṭunḍā?
Rāmudiki dabbu untē, peḷḷiki kotta panca konṭaḍa?

C_1 Rāmudu oppukunṭē, Sīta tana anna peḷḷiki kotta cīra kontundā?
Rāmudu oppukunṭē, Sīta tana anna peḷḷiki oka kotta cīra konavaccu

Cycle 6

M_1 If Ramudu agrees, Sita might buy a new sari for her older brother's wedding.
If Sita has time, she might make sweets for the wedding.
If Ramudu has time, he might arrange music for the wedding.
If Sita has money, she might buy a gift for the wedding.
If Ramudu has money, he might buy a new dhoti for the wedding.

M_2 If Ramudu agrees, will Stia buy a new sari for her older brother's wedding?
If Sita has time, will she make sweets for the wedding?
If Ramudu has time, will he arrange music for the wedding?
If Sita has money, will she buy a gift for the wedding?
If Ramudu has money, will he buy a new dhoti for the wedding?

C_1 If Ramudu agrees will Sita buy a new sari for her older brother's wedding?
If Ramudu agrees Sita might buy a new sari for her older brother's wedding.

Cycle 7

M_1 Rāmuḍu pani pūrti cēsi untē, ūruku veḻḻēvāḍu
Rāmuḍu ūruku veḻḻi unte, tana snēhitulānu kalusukonēvāḍū
Rāmuḍu tana snēhitulanu kalusukoni unte, kabutlu ceppevadu
Rāmuḍu tana snēhitulatō kaburlu ceppi untē (cepte), ālasyamgā paḏukkunēvāḍū
Rāmuḍu ālasyamgā paḏukunṭē, marnādu (marucaṭi rōju) alasipōyēvadu
Rāmuḍu alasipōyi unṭē, bāgā pani cēsēvāḍu kādu

M_2 Rāmuḏu pani pūrti cēsi unṭē   ēm jarigēdi?
ūruku veḻḻi untē
snēhitulāni kalusukontē
snēhitulatō kaburlu ceppi untē
ālasyamgē paḏukunṭē
ālasipoyi unṭē

C_1 Rāmuḍu pani pūrti cēsi unṭē, ēm jarigēdi?
Rāmuḍu pani pūrti cēsi unṭē, ūruku veḻḻēvāḍu

Cycle 7

M_1 If Ramudu had finished his work, he would have gone to town.
If Ramudu had gone to town, he would have met his friends.
If Ramudu had met his friends, he would have gossiped.
If Ramudu had gossiped with his friends, he would have slept late.
If Ramudu had stept late, he would have been tired the next morning.
If Ramudu had been tired the next morning, he wouldn't have worked well.

M_2 What would have happened had Ramudu finished his work?
gone to town
met his friends
gossiped with his friends
been tired the next morning

C_1 What would have happened had Ramudu finished his work?
Had Ramudu finished his work, he would have gone to town.

1	Peace Corps-lō cērakapōyi unṭē (cērakapōtē), nēnu ________________ America-lō unḍi unṭē, nēnu ____________	M_1	If I hadn't joined the Peace Corps, I ____________. If I had stayed in America I _______.
2	mīru Peace Corps-lō cērakapōyi untē, ēm cēsēvāru? mīru America-lō unḍi unṭē, ēm cēsēvaru?	M_2	If you hadn't joined the Peace Corps, what would you have done? If you had stayed in America, what would you have done?
1	mīru Peace Corps-lō cērakapōyi unṭē, ēm cēsēvāru? Peace Corps-lō cērakapōyi unṭē, nēnu ______	C_1	If you hadn't joined the Peace Corps, what would you have done? If I hadn't joined the Peace Corps, I ______________.

Cycle 9

M1 nēnu tikattu konaḍāniki railu steshanku vel̲l̲utunnānu
nēnu Hyderābāḏ vel̲l̲adāniki tikaṭṭu konṭunnānu
nēnu selava tīsukōnḍāniki (kondūku) Hyderābādku vel̲l̲utunnānu
nēnu koncem vishrānti tisukodaniki selava tisukuntunnanu
vaccē vāram indā kashṭabaḍi pani cēyaḍāniki nāku koncem vishrānti tīsukōvālni undi

M2 mīru railu sṭēshanku enduku vellutunnāru?
mīru tikaṭṭu enduku kontunnaru?
mīru Hyderābād enduku̲ vellutunnaru?
mīru selava enduku tīsuk̲untunnāru?
mīku vishrānti enduku tīsukōvalvi undi?

C1 mīru railu steshanku enduku vel̲l̲utunnāru?
nēnu ṭikaṭṭu konāḍāniki railu sṭēshanku vel̲l̲utunnānu

Cycle 9

M_1 I am going to the railroad station to buy a ticket.
I am going to buy a ticket to go to Hyderabad.
I am going to go to Hyderabad to take a vacation.
I am going to take a vacation to get some rest.
I want to get some rest to work harder next week.

M_2 Why are you going to the railroad station?
Why are you going to buy a ticket?
Why are you going to go to Hyderabad?
Why are you going to take a vacation?
Why do you want to get some rest?

C_1 Why are you going to the railroad station?
I am going to the railroad station to buy a ticket.

Grammar Notes

A. Conditional

1. Formation: Present

Positive

present verb stem + /-tē/

Negative

infinitive + /-ka/ + /-pōtē/

2. Agreement:
one form

3. Use:
To express a condition for action in the present or future.
eg.

mīru nērugā muḍu maiḷḷu veḷḷtē, Reddigari polam cerukuntaru
If you go straight 3 miles you will reach Reddigaru's farm.
Gōpāludu Kamala ivvāla pani pūrti cēyakapōtē vaḷḷu rēpu pūrti cēstāru
If Gopaludu and Kamala don't finish the work today they will finish it tomorrow

Past

1. Formation:

Positive

past participle + unṭē

Negative

infinitive + /-ka/ + /-poyi/ + unṭē

Note - colloquially the present negative conditional is also used in the past tense

2. Agreement:
one form

3. Use:
   To express a condition for action in the past.
   eg.

   Rāmuḍu pani pūrti cēsi unṭē, ūruku veḷḷēvādū
   If Ramudu had finished his work he would have gone to town.
   Mīru 'Peace Corps' lō cērakapōyi unṭē, ēm cēsēvāru?
   If you hadn't joined the Peace Corps what would you have done?

B. 'unless...'

The present positive conditional + /gani/ is used to state a condition without which action or existence cannot occur.
eg.

nadi dātitēgāni, mīru Reddigāri polāniki cērukōru
Unless you cross the river, you will not reach Reddigaru's farm.

C. Subjunctive

1. Formation:

   Positive
   infinitive + vaccu

   Negative
   infinitive + /-ka/ + pōvaccu

2. Agreement:
   one form
3. Use:
   To express probability
   To ask permission
   eg.

   Gōpāludu tī koṭṭuku veḷḷavaccu
   Gopaludu might go to the tea stall.
   Gōpāludu tī koṭṭuku veḷḷakapōvaccu
   Gopaludu might not go to the tea stall.
   Gōpāludu tī koṭṭuku veḷḷavacca?
   May Gopaludu go to the tea stall?

Grammar Notes (cont'd)

D. Reflexive Pronoun

If a pronoun is used in a sentence to refer to the subject of the sentence then it must take one of the following forms.

tanu	he, she
tana	his, her
atanaku	him, her

eg.

āme tanu pōsina pappu caru ruci custundi
She tastes the pappu caru she poured.
bavinundi teccina niḷḷatō āme tana cētulu kaḍugkontundi
She washes her hands with the water (she) brought from the well.
atanu tanaku īshtamaina pani cēstādu
He will do whatever he likes (is liked by him).

E. 'in order to .....' ('for the purpose of ....ing')

The verbal noun + the postposition /-ki/ is used to explain why the main action of a sentence occurs.

eg.

nēnu tikattu konaḍāniki, railu steshanku veḷḷtunnānu
I am going to the railroad station (in order) to buy a ticket.

Cycle 10

M_1 'Rocky' parvatālu nīlagiri parvatāla kanna (kantē) eṭṭu ainavi
Amerikālō āvalu Indiyālō āvula kanna lāvu ainavi
Inḍiyālō kōllu Amerikālō kōḷḷa kanna cinavi
enḍākālamlō Amerikālō kanna Indiyālō enḍa ekkuva
calikālamlō Indiyālō kanna Amerikālō cali ekkuva

M_2 'Rocky' parvatālu nīlagiri parvatāla lāga unṭāyā (lānṭivā)?
Amerikālō āvulu Indiyālō āvula lāga unṭāyā?
Amerikālō kōḷḷu Indiyālō kōlla lāga unṭāyā?
Amerikālō enḍa Indiyālō lāga (lāgē) unṭundā?
Amerikālō cali Indiyālō lāga unṭunḍā?

C_1 'Rocky' parvatālu nīlagiri parvatāla lāga unṭāyā?
'Rocky' parvatālu nīlagiri parvatāla kanna eṭṭu ainavi

Cycle 10

M_1 The Rocky Mountains are higher than the Nilgiris.
American cows are fatter than Indian cows.
Indian chickens are smaller than American chickens.
Summer is hotter in India than in America.
Winter is colder in America than in India.

M_2 Are the Rocky Mountains like the Nilgiris?
Are American cows like Indian cows?
Are American chickens like Indian chickens?
Is it as hot in America as in India?
Is it as cold in India as in America?

C_1 Are the Rocky Mountains like the Nilgiris?
The Rocky mountains are higher than the Nilgiris.

Drill for Cycle 10

Repetition Drill

nēnu nī kanṭē podugu;	I am taller than you;
nuvvu nā kanṭē poṭṭi	you are shorter than me.
nēnu nī kanṭē pedda (vādini);	I am older than you;
nuvvu nā kanṭē cinna (vādivi)	you are younger than me.
nēnu nī kanṭē goppa vadni;	I am wealthier than you;
nuvvu nā kanṭē bida vādivi	you are poorer than me.
nēnu nī kanṭē jāgrattaina vādini;	I am more careful than you;
nuvvu nā kantē jāgratta lēni vādivi	you are more careless than me.
Ramēsh kanṭē Rāmuḍu manci vidyārdhi	Ramudu is a better student than Ramesh.
Ramēsh Rāmūḍu anta manci vidyardhi kādu	Ramesh is not as good a student as Ramudu.
Rāmuḍu Ramēsh anta adrushṭavantudu kādu	Ramudu isn't as fortunate as Ramesh.
Rāmuḍi kanṭē Ramēsh adrushṭavantuḍu	Ramesh is more fortunate than Ramudu.
Rāmuḍu Ramēsh anta alasipō lēdu	Ramudu isn't as tired as Ramesh.
Rāmuḍi kanṭē Ramēsh ekkuva alasi pōyādu	Ramesh is more tired than Ramudu.
Rāmuḍu Ramēsh anta allarivādu kādu	Ramudu isn't as mischievous as Ramesh.
Rāmudi kanṭē Ramēsh ekkuva allari vādu	Ramesh is more mischievous than Ramudu.
Rāmuḍu Ramesh anta santōsham ainavādu kādu	Ramudu isn't as cheerful as Ramesh.
Rāmuḍi kanṭē Ramēsh baga santosham ainavādu	Ramesh is more cheerful than Ramudu.

Cycle 11

M_1 Rāmuḍi gōdhumalu grāmamloki (antalōki) mancivi
atanu ekkuva kharīduku (dharaku) ammutādu
Pullayya gōdhumalo Rāmuḍi gōdhumalanta mancivi kāvu
atanu ammadaniki prayatnam ceyadu
Sīta kōdiguḍlu grāmamlōki peddavi
āme ekkuva khariḍuku ammutundi
Venkamma kōdigudlu Sīta guḍlanta peddavi kāvu
āme ammadāniki prayatnam cēyadu
Pōlamma buṭṭalu grāmamlōki gaṭṭivi
āme ekkuva kharīduku ammutundi
Mangamma buṭṭalu Pōlamma buṭṭalanta gaṭṭivi kāvu
āme ammaḍāniki prayatnam cēyadu

M_2 Rāmuḍu tana gōdhumalu ekkuva khariduku enduku ammutāḍu?
Pullayya ammadaniki enduku prayatnam ceyadu?
Sīta tana kōḍiguḍlu ekkuva khariduku enduku ammutundi?
Venkamma enduku ammaḍāniki prayatnam cēyadu?
Polamma tana buṭṭalu ekkuva khariduku enduku ammutundi?
Mangamma ammaḍaniki enduku proyatnam cēyadu?

C_1 Rāmuḍu tana gōdhumalu ekkuva khariduku enduku ammutāḍu?
Rāmuḍi gōdhumalu grāmamlōki mancivi

C_2 Pullayya enduku ammadāniki prayatnam ceyadu?
Pullayya gōdhumalu Ramudi gōdhumalanta mancivi kāvu

Cycle 11

M_1 Ramudu's wheat is the best in the village.
He will sell it for a high price.
Pullayya's wheat isn't as good as Ramudu's.
He will not try to sell it.
Sita's eggs are the largest in the village.
She will sell them for a high price.
Venkamma's eggs aren't as large as Sita's.
She will not try to sell them.
Polamma's baskets are the strongest in the village.
She will sell them for a high price.
Mangamma's baskets aren't as strong as Polamma's.
She will not try to sell them.

M_2 Why will Ramudu well his wheat for a high price?
Why will Pullayya not try to sell his wheat?
Why will Sita sell her eggs for a high price?
Why will Venkamma not try to sell her eggs?
Why will Polamma sell her baskets for a high price?
Why will Mangamma not try to sell her baskets?

C_1 Why will Ramudu sell his wheat for a high price?
Ramudu's wheat is the best in the village.

C_2 Why will Pullayya not try to sell his wheat?
Pullayya's wheat isn't as good as Ramudu's.

Cycle 12

1 cālā khāram tinaḍam valla (tinaḍam cēta) nāku jabbu cēsindi
cālā pani cēyaḍam valla
cālā enḍalō naḍavaḍam valla
cālā kallu tāgaḍam valla
cālā 'cigarette'lu kālcadam (tagaḍam) valla
cālā ūragāya tisukōaḍam valla

2 mīku enduku jabbu cēsindi?

1 mīku enduku jabbu cēsindi?
cālā khāram tinaḍam valla, nāku jabbu cēsindi

Cycle 12

M_1 I got sick from eating too many chilies.
working too much
walking too much in the sun
drinking too much toddy
smoking too many cigarettes
taking too much pickle

M_2 Why did you get sick?

C_1 Why did you get sick?
I got sick from eating too many chilies.

Cycle 13

M_1 vishrānṯi tīsukōvaḍam valla Gōpāluḍu ārōgyam bāgupaḍindi (paḍḍadi)
mandu tīsukōvadam valla
patyam modalu peṭṭadam valla
pratirōju 'exercise' cēyaḍam valla
yōgā āsanālu vēyaḍam (ceyaḍam) valla

M_2 vaidyuḍu (ḍākṭaru) lēkunḍā, Gōpāluḍi ārōgyam ellā bāgupadindi?

C_1 vaidyudu lēḵunḍā, Gōpāluḍi ārōgyam ellā bāgupadindi?
vishrānti tīsukōvaḍam valla, Gōpāluḍu ārōgyam bāgupaḍindi

M_1 Gopal became well by resting in bed.
taking medicine
following a diet
exercising every day
doing yoga

M_2 Without a doctor how did Gopal become well?

C_1 Without a doctor how did Gopal become well?
Gopal became well by resting in bed.

Cycle 14

M_1 ekkuva mātlāḍakunḍā (mātlādi)
ekkuva vādincakunḍā (vadinci)
ekkuva aḍagakunḍā (adagi)
vishrānti tīsukōkunḍā (tisukoni)
ālasyma cēyakunḍā (cesi)
cadavankunḍā (cadavi)
cūḍakunḍā (cusi)

nēnu ā samasya parishkāram cēyagalanu (tīrcagalanu)

M_2 mīru ekkuva mātlāḍakunḍā
ekkuva vādincakunḍā
ekkuva aḍagakunḍā
vishrānti tīsukōkunḍā
ālasyam cēyakunḍā
cadavakunḍā
cūḍakundā

ā samasya parishkāram cēyagalarā?

ā samasya mīru ellā parishkāram cēstāru (cēyagalaru)?

C_1 mīru ekkuva mātlāḍakunḍā, ā samasya parishkāram cēyagalarā?
ekkuva mātlāḍakunḍā, nēnu ā samasya parishkāram cēyagalanu

C_2 ā samasya mīru ellā parishkāram cēstāru?
nēnu mātlāḍi ā samasya parishkāram cēstānu

Cycle 14

M_1 I can solve that problem without (by) too much talking.
too much arguing
too much asking
resting
delaying
reading
looking

M_2 Can you solve that problem without (by) too much talking?
too much arguing
too much asking
resting
delaying
reading
looking

How can you solve that problem?

C_1 Can you solve that problem without too much talking?
I can solve that problem without too much talking.

C_2 How can you solve that problem?
I can solve that problem by too much talking.

Cycle 15

Inḍiyālō manam taracu, jandhyam vēsukunna, manu shyulanu cūstāmu	M_1	In India we often see, men wearing the sacred thread.
Inḍiyālō manam taracu, bottu pettukkunna āḍavāḷḷanu cūstāmu		In India we often see, women wearing a buttu.
Inḍiyālō manam taracu, ceruku mukka namulutunna pillalanu cūstāmu		In India we often see, farmers driving bullocks
Inḍiyālō manam taracu, eḍlanu tōltunna rytulanu cūstāmu		In India we often see, children chewing sugar cane.
Inḍiyālō manam taracu, bidilu tagutunna (kālustunna) magavāḷḷanu cūstāmu		In India we often see, men smoking beedis.
Inḍiyālō manam taracu, ūragayalu peḍtunna āḍavāḷḷanu cūstāmu		In India we often see, women making pickles.
Inḍiyālō manam taracu, kabādi (ceḍuguḍu) āḍutunna pillalnu cūstāmu		In India we often see, children playing Kabadi.
Inḍiyālō manam taracu ēm cūstāmu?	M_2	What do we often see in India?
Inḍiyālō manam taracu, ēm cūstāmu? Inḍiyālō manam taracu, jandhyam vēsukkunna manushyulanu cūstāmu	C_1	What does one often see in India? In India, one often sees men wearing a sacred thread.

Cycle 16

Ramēsh badulu iccina nāgali, ninna Rāmuḍu upayōgincāḍu	M_1	Yesterday Ramudu used the plow Ramesh lent him.
badulu teccina arakāku, atanu eḍlanu kaṭṭēdu		He tied the bullocks to the araka he borrowed.
monna dunnina polāniki, atanu eḍlanu tōlēḍu		He drove the bullocks to the field he plowed the day before yesterday.
tanu badulu teccina nāgalitō, dunnaḍam pūrti cēsēḍu		He finished plowing the field with the plow he borrowed.
appuḍu tanu teccina 'levlaruto' bhūmi cadunu cēsēḍu		Then he leveled the land with the leveller he brought.
Sīta tanaku iccina bhojnanni tinnādu		He ate the lunch Sita gave him.
bhojnam taruvāta, ceṭṭu kinda vēsina mancam mīda paḍukunnādu		After lunch he lay down on the charpoi he put under a tree.
vishrānti tisukunnāku, atanu poddunna modalu peṭṭina pani malli ārambhi cāḍu		After resting he continued the work he started in the morning.
Sīta vandina bhōjnānni, Rāmuḍu tinnāḍu		Then Ramudu ate the dinner Sita had prepared.
Rāmuḍu ninna ē nāgali upayōgincāḍu?	M_2	What plow did Ramudu use yesterday?
ē arakāku eḍlanu kaṭṭēdu		araka tie to the bullocks?
ē polaniki eḍlanu toleḍu		To what field did Ramudu drive the bullocks?
ē nāgalitō polani dunnaḍam pūrticēsēdu		With what plow did Ramudu finish plowing the land?
ē 'levlerto' cadunu cesedu		With what leveller did Ramudu level the land?
ē mancam mīda padukunnādu		On what charpoi did Ramudu lay down?
vishranti tisukunnāku Rāmuḍu ēm pani modalu peṭṭēdu		On what work did Ramudu continue after rest?
vishranti tisukunnāku Rāmuḍu ēm bhojnam cēsēdu		What dinner did Ramudu eat?
Rāmuḍu ninna ē nāgali upayōguicā du?	C_1	What plow did Ramudu use yesterday?
Ramēsh badulu vicina nāgali, ninna Rāmaḍu upayōgincādu		Yesterday Ramudu used the plow Ramesh lent him.

Cycle 17

1 tana snēhiturālu cēsina pappu caru Sītaku
vuci cūḍālani undi
bavinunḍi teccina niḷḷatō āme tana
cētalanu kaḍugkontunḍi
pappu cāru unna, ginne mīda mūta tīstundi

ballamīda unna, ginnelō āme pappu cāru
pōstundi
tanu pōsina pappu caru ruci cestundi
ān - cālā khāram!
bāvinunci teccina viḷḷanu, āme cālātāgutundi

2 Sītaku ē pappu cāru ruci cūḍālani undi?
āme ēn niḷḷatō tana cētulu kaḍugukondi?
āme ēn ginne mīde mūta tīstundi?
āme ēn ginnelō pappu cāru pōsindi?
āme ēm pappu cāru ruci cūsindi?

1 Sītaku ē pappu cāru ruci cūḍālani undi?
tana sehiturālu cēsina pappu cāru Sītaku,
ruci cūḍālni undi

M_1 Sita wants to taste the pappu caru her
friend made.
She washes her hands with the water she
brought from the well.
She removes the cover from the dish the
pappu caru was put in.
She pours the pappu into the dish she
put on the table.
She tastes the pappu caru she poured.
Ah, too much chili!
She drinks a lot of the water she brought
from the well.

M_2 What pappu caru does Sita want to taste?
With what water does she wash her hands?
From what dish does she remove the cover?
Into what dish does she pour the pappu caru?
What pappu caru does she taste?

C_1 What pappu caru does Sita want to taste?
Sita wants to taste the pappu caru her
friend made.

Cycle 18

M_1 ivvāla cēyani pani Gōpālundu,
Kamala rēpu pūrti cēstāru
ivvāla pūrti cēyani pātālanu
vāḷḷu rēpu caduvutāru
ivvāla konani paḷḷanu
vāḷḷu rēpu kontāru
ivvāla rāyani uttarālanu
vāḷḷu rēpu rāstāru
ivvāla tisukurāni bāviniḷḷani
vāḷḷu rēpu testāru
ivvāla subhram cēyani gadulanu
vāḷḷu rēpu subhram cēstāru
ivvāla modalu pettani pani
vāllu rēpu modalu peḍtāru

M_2 Gōpāludu, Kamala rēpu ēm pani cēstāru
vāllu rēpu ēm pāṭhālu caduvutāru
vāllu rēpu ēm paḷḷu kontāru
uttarāḷu rastāru
bāvi niḷḷu testāru
gadulu subhram cēstaru
pani modalu peḍtāru

C_1 Gōpāludu, Kamala rēpu ēm pani cēstāru?
rēpu Gopaludu, Kamala ivvāla pūrti cēyani
pani, pūrti cēstāru

M_1 Tomorrow Gopal and Kamala will finish
the work they didn't do today.
They will study the lessons
they couldn't finish.
They will buy the fruits
they didn't buy.
They will write the letters
they didn't write.
They will bring the well water
they didn't bring.
They will clean the rooms
they didn't clean.
They will start the work
they didn't start.

M_2

What work will	Gopal and Kamala	do	tomorro
lessons	they	study	
fruits		buy	
letters		write	
well water		bring	
rooms		clean	
work		start	

C_1 What work will Gopal and Kamala do tomorrow?
Tomorrow Gopal and Kamala will finish the
work they didn't do today.

Cycle 19

M_1 mīru ninna nērpina Telugu paṭalu
    nēnu nercu kunnānu (nerkoledu)
mīru ninna iccina upanyāsam,
    nēnu vinnānu (vinalēdu)
mīru ninna nērpina pātham,
    nēnu maracipōyānu
mīru ninna iccina salahālu
    naku gyāpakam unnāyi
mīru ninna mātlāḍina rytutō
    nēnu mātlādenu
mīru ninna tisukunna kolatalu
    nēnu mārcēnu

M_2 nēnu ninna nērpina Telugu pātalu
    mīru nērcukunnārā?
nēnu ninna iccina upanyāsam
    mīru vinnārā?
nēnu ninna nērpina pātham
    mīru maracipōyārā?
nēnu ninna iccina salahālu
    mīku gyāpakam unnāyā?
nēnu ninna mātlāḍina rytulatō
    miru mātlādēra?
nēnu ninna tisukunna kolatalu
    mīru mārcērā?

C_1 nēnu ninna nērpina Telugu pātalu,
    mīru nērcukunnārā?
aunu miru ninna vērpina Telugu
    pātalu nercukunnanu
lēdu, mīru ninna nērpina Telugu
    pāṭalu inkā nērcukōlēdu

Cycle 19

M$_1$

I have (not)	learned	the	Telugu songs	you	taught	me.
	heard		lecture		gave	
	forgotten		lesson		taught	
	remembered		suggestions		gave	
	talked to		farmers		talked to	
	changed		measurements		took	

M$_2$ Have you learned yet the Telugu songs I taught you yesterday?

Have you heard yet the lecture I gave yesterday?

Have you forgotten yet the lesson I taught you yesterday?

Have you remembered yet the directions I gave you yesterday?

Have you talked to yet the farmer I talked to yesterday?

Have you changed yet the measurements I made yesterday?

C$_1$ Have you learned yet the Telugu songs I taught you yesterday?

Yes, I have learned the Telugu songs you taught me yesterday.

No, I haven't yet learned the Telugu songs you taught me yesterday.

Drill for Cyles 16, 17, 18, 19

Question and Answer Drill

Q. mīru cadivina pustakam ēdi?
A. nēnu cadivina pustakam adi

Q. mīru rāsina uttarālu ekkaḍa unnāyi?
A. nēnu rāsina uttarālu akkaḍa unnāyi

Q. mīru konna eddu enta peddadi?
A. nēnu konna eddu into peddadi

Q. mīru veḷḷina bajār enta dūram?
A. nēnu veḷḷina bajār oka milu dūram ·

Q. mīru badulu teccina panimutlu evarivi?
A. nēnu badulu teccina panimutlu mīvi

Q. mīru māṭlādina rytu evaru?
A. nēnu māṭlādina rytu Rāmuḍu

Q. mīru ruci cūsina pappu cāru ellā undi?
A. nēnu ruci cūsina pappu cāru khāram - gā undi

Q. mīru ceppina sāmela emiṭi?
A. nēnu cappina sāmela emitanṭe 'callaku vacci munta dācanēla'

Drill for Cycles 16, 17, 18, 19

Question and Answer Drill

Q. Which is the book you read?
A. That is the book I read.

Q. Where are the letters you wrote?
A. There are the letters I wrote.

Q. How large is the bullock you bought?
A. The bullock I bought is this large.

Q. How far is the bazaar you went to?
A. The bazaar I went to is one mile away.

Q. Whose implements are the ones that you borrowed?
A. Your implements are the ones that I borrowed.

Q. Who is the farmer you talked to?
A. Ramudu is the farmer I talked to.

Q. How is the pappu caru you tasted?
A. The pappu caru I tasted is hot.

Q. What is the proverb you quoted?
A. The proverb I quoted is 'if you're going to say something then say it'.

(if she's come for buttermilk shy has she hidden the pot?)

Drill for Cycles 16, 17, 18, 19

Transformation Drill

1. mēmu ivvāla cēyani pani rēpu pūrti cēstāmu
    mēmu ivvāla pani pūrti cēyalēdu;
   mēmu dānni rēpu pūrti cēstamu

2. mēmu ivvāla dunnani polam, rēpu dunnutāmu
    mēmu ivvāla polam dunna lēdu;
   mēmu rēpu polam dunnutāmu

3. mēmu ivvāla veyyani eruvu, repu vēstāmu
    mēmu ivvāla eruvu veyyalēdu;
   mēmu rēpu eruvu vēstāmu

4. mēmu ivvāla nīru peṭṭani polāniki, rēpu peḍtāmu.
    mēmu ivvāla polāniki nīllu pettalēdu;
   mēmu rēpu peḍtāmu

5. mēmu ivvāla bāgu ceyyani nāgali, rēpu bāgu cēstāmu
    mēmu ivvāla nāgali bāgucēyyalēdu;
   mēmu rēpu bāgucēstāmu

6. mēmu ivvāla nērcukōni 'sikilu' rēpu nērcukuntāmu
    mēmu ivvāla 'sikilu' nercukoledu;
   mēmu rēpu nercukunṭāmu

7. mēmu ivvāla utakani baṭṭalanu rēpu utukutānu
    mēmu ivvāla baṭṭalu utakalēdu;
   mēmu rēpu utukutānu

Drill for Cycles 16, 17, 18, 19

Transformation Drill

1. We will finish the work tomorrow we didn't do today.
   We didn't finish the work today;
   we will finish it tomorrow.

2. We will plow the field tomorrow we didn't plow today.
   We didn't plow the field today;
   we will plow it tomorrow.

3. We will spread the fertilizer tomorrow we didn't spread today.
   We didn't spread the fertilizer today;
   we will spread it tomorrow.

4. We will irrigate the land tomorrow we didn't irrigate today.
   We didn't irrigate the land today;
   we will irrigate it tomorrow.

5. We will fix the plow tomorrow we didn't fix today.
   We didn't fix the plow today;
   we will fix it tomorrow.

6. We will learn the cycle tomorrow we didn't learn today.
   We didn't learn the cycle today;
   we will learn it tomorrow.

7. We will wash the clothes tomorrow we didn't wash today.
   We didn't wash the clothes today;
   we will wash them tomorrow.

Diet

x. oka nelanuṇḍi nāku oḷḻu bāgā lēdu
y. miru ēm tinṭunnāru? (tīsukunṭunnāru)

x. ēmi rucigā lēdu ḍaktaru pattyam mīda uncāru
y. ēm pattyam?

x. uppu, k̲hāram, cinta̲panḍu, nūne tinakūḍadani ceppāru
y. uppu lēkunḍā, ellā tinagalaru?

x. kas̲h̲ta̲mē, pan̲cadāra, annam kūda taggimcamani ceppāru
y. aitē ēm tinṭāru?

x. uppu lēkunḍa, rāgi (cōḷḻu) ganji rōjuki mūdu sārlu tāgutānu
y. pālu ārōgyāniki mancidí. tāgutunnāra?

x. pālu tāgitē vānti vastundi. nā ontaki paḍadu

****

x. I am not well for (the last) one month.
y. What do you eat?

x. Nothing tastes good. The doctor has put me on a diet.
y. What diet?

x. He has told me not to take salt, chili, tamarind, and oil.
y. How can one eat without salt?

x. It is difficult, he has told me to reduce sugar, salt and rice, too.
y. What then will you eat?

x. I drink 'maize ganji' without salt, three times a day.
y. Milk is good for health. Are you drinking?

x. I get nausia (vomiting) if I drink milk. It does not agree with me.

Cycle 20

M_1 tīrika unnappuḍallā (eppuḍu tīrika unṭē appuḍu), Sīta bajārku velltundi
bajārku vacci, āme ekkaḍa manci kūralu dorukutē akkaḍaki velltundi
āme tanaku ishṭamaina rakatu konṭundi (tanaku ē rakam ishṭamaitē ā rakam konṭundi)

tīrika unnappuḍallā, Rāmuḍu bajārku velltāḍu
bajārku vacci, atanu ekkaḍa gaṭṭi panimuṭlu dorukutē akkaḍaki velltāḍu
tanaku ērakam panimuṭlu ishṭamaitē ā rakālu konṭāḍu (ishṭamaina rakam konṭāḍu)

tīrika unnappuḍallā, Gōpāludu bājarku velltāḍu
bijārku vacci, atanu ekkaḍa bantulu, gōlīlu gālipatālu dorukutē akkaḍaki velltāḍu
tanaku ē rakam ishṭamaitē, ā rakālu konṭāḍu

tīrika unnappuḍallā, Kamala bājarku velltundi
bajārku vacci, āme ekkaḍa manci gavvalu dorukutē akkaḍaki velltundi
tanaku ishṭamaina rakālu konṭundi

M_2 Sīta bajārku eppuḍu velltundi?
Rāmuḍu bajārku eppuḍu velltāḍu?
Gōpāludu bajārku eppuḍu velltāḍu?
Kamala bagārku eppuḍu velltundi?

bajārku vacci, Sīta ekkaḍaki velltunḍi?
bajārku vacci, Rāmuḍu ekkaḍaki velltāḍu?
bajārku vacci, Gōpāludu ekkaḍaki velltāḍu?
bajārku vacci, Kamala ekkaḍaki velltunḍi?

Sīta en rakālu kūralu konṭundi?
Rāmuḍu en rakālu panimuṭlu konṭāḍu?
Gōpāludu en rākalu bantalu gōlīlu, gālipaṭālu konṭāḍu?
Kamala en rakālu gavvalu konṭundi?

C_1 Sīta bajārku eppudu velltundi?
tīrika unnappuḍallā, Sīta bajārku velltundi

Cycle 20

M_1 Sita will go to the bazaar whenever she has time.
Having come to the bazaar, she will go wherever she can find good vegetables.
She will buy whatever kinds she likes.

Ramudu will go to the bazaar whenever he has time.
Having come to the bazaar, he will go wherever he can find strong tools.
He will buy whatever kinds of tools he likes.

Gopaludu will go to the bazaar whenever he has time.
Having come to the bazaar, he will go wherever he can find balls, marbles and kites.
He will buy whatever kinds he likes.

Kamala will go to the bazaar whenever she has time.
Having come to the bazaar, she will go wherever she can find good sea shells.
She will buy whatever kinds she likes.

M_2 When will Stia go to the bazaar?
When will Ramudu go to the bazaar?
When will Gopaludu go to the bazaar?
When will Kamala go to the bazaar?

Having come to the bazaar, where will Sita go?
Having come to the bazaar, where will Ramudu go?
Having come to the bazaar, where will Gopaludu go?
Having come to the bazaar, where will Kamala go?

What kinds of vegetables will Sita buy?
What kinds of tools will Ramudu buy?
What kinds of balls, marbles and kites will Gopal buy?
What kinds of sea shells will Kamala buy?

C_1 When will Sita go to the bazaar?
Sita will go to the bazaar whenever she has time.

Grammar Notes

A. Comparison

1. postposition kante (kanna) 'than'
object form of (pro)noun + kante (kanna)
eg.
'Rocky' parvatālu nilagiri parvātala kanna ettu ainavi
The Rocky Mountains are higher than the Nilgiri Mountains

Note - in the phrase, ettu ainavi (happen to be high), aina (happen) is used instead of unnāi(are). '-vi' is added to the verb in the same way -vi and -di are added in constructions of the type,

ivi nāvi	these are mine
idi nādi	this is mine

2. postposition lāgā (lāgē) 'like(similar to)'
object form of (pro)noun + laga (lage)
eg.
Amerikālō āvulu Inḍiyālō āvula lāgā untāya?
Are the cows in America like the cows in India?

Note - the adjective 'lanti' may be substituted for laga untaya

3. postposition anta 'as...as...'
object from (pro)noun + anta
eg.
Rāmuḍu Ramēsh antā allarivāḍu kādu
Ramudu isn't as mischievous as Ramesh

4. postposition /-loki/ (antaloki) 'in all'
object form of (pro)noun + /-loki/
Used to express a superlative
eg.
Rāmuḍi gōdhumalu gramamlōki mancivi
Ramudu's wheat is the best in the village
(in all the village is good)

Grammar Notes (cont'd)

B. 'from...ing' 'by...ing'
The verbal noun + valla (ceta) is used to explain the acuse of a situation or action. It answers the question ella (how) or enduku (why).
eg.

mīku enduku (ella) jabbu cēsindi?
Why did you get sick?
cālā kharam tinaḍam valla nāku jabbu cēsindi
I got sick from eating too much hot food.

C. 'without...ing'
The infinitive + /-kunḍā/ expresses a condition without which action can(not) occur. eg.

ālasyam cēyakunḍā nēnu ā samasya parishkāram cēyagalanu
Without delaying I can solve that problem

D. Verbal Adjectives (participles)

1. Formation:

present verb stem + /-t(k)unna/	present participle
past verb stem + /-ina/	past participle
infinitive + /-ni/	past participle (neg)

2. Agreement:
one form
3. Use:
Used as adjectives to describe (pro)nouns
eg.

erra cīra kaṭṭukunna adamanishi Sīta akka
The woman wearing a red sari is Sita akka
miru veḷḷina bajār enta dūram?
How far is the bazaar you went to?
mēmu ivvāla utakani baṭṭalanu rēpu utukutāmu
Tomorrow we will wash the clothes we didn't wash today

Finding a Hotel

PCV: Namaskāram(anḍi)! Bāgunnārā!

I: Namaskāram

PCV: Ī ūrlō manci hoṭēlu ēdaina undā?

I: lēkēm! illā tinnagā veḻḻi, kuḍi vaipu tirugutē, 'Uḍipi Hoṭēlu' undi. akkaḍa bhojanam, migata sadupāyālu bāgunṭāi.

PCV: sarē, ā hoṭēlu ikkaḍiki enta dūram?

I: entō dūram lēḏu. naḍici veḷḷtē iravai nimishāl paḍtundi. kāvālanṭē saikil riksha mīde veḻḻoccu

PCV: nēnu ī ūruki kotta. mīru nāku koncem sahayam cēyagalarā?

I: ō, tappakunḍā!

PCV: nāku oka manci vanṭamanishi kāvāli. cūḍagalarā?

I: manci vanṭamanis̲h̲i dorakaḍam cālā kashṭam. ainā prayatnam cēstānu

PCV: vanṭamanishiki jītam enta ivvāli?

I: sumāru muphai rupāyalu ivvāli

****

PCV: Namaskaram! How are you.

I: Namaskaram.

PCV: Is there a good hotel in this town?

I: Of course (why not)! If you go straight and turn right, there is the Udipi Hotel. You can get good food and other facilities there.

PCV: Okay. How far is that hotel from here?

I: It is not too far. If you walk it takes 20 minutes. If you want you can go by cycle rickshaw.

PCV: I am new to this place. Can you help me a little?

I: Definitely!

PCV: I want a good cook. Can you look for me?

I: It is very difficult to find a good cook. Anyway, I will try.

PCV: How much salary should I give the cook?

I: About 30 rupees.

x. nī pēr ēmiṭi?
y. nā pēr nāganna

x. nī vayassu enta? or/ nīku enni ēḷḷu?
y. ēravai aidu ēḷḷu

x. nīku pillalu unnārā?
y. nāku inkā pelli kālēdauḍi

x. dīniki mundu ekkada pani cēsavu? nāganna!
y. pakka ūrlō, hotēllō vanṭa vāḍigā pani cēsānu

x. nīku 'military' bhojanam vanḍaṭam telusunā?
y. cēyagalanu

x. sa̲rē, nīku enta̲ jītam kāvāli?
y. mī dayandi. mīku tōcinattu ivvauḍi

x. modaṭa nela muphai rūpāyalu instānu; nuvvu bāgā pani cēstē, taruvātā ekkuva
cēstānu sarēna?
y. cittamanḍi. nēnu eppaṭinunḍi paniki rāvāli?

x. rēpu poddunna ēḍu gautalki rā
y. mancidanḍi

* The reply 'yes sir' is said so many ways (1) sareandi (2) cittamandi (3) mancidandi

Hiring a Servant

x. What is your name?
y. My name is Naganna.

x. What is your age?
y. 25 years old.

x. Do you have children?
y. I am not married yet.

x. Where did you work before?
y. I worked as a cook in a hotel in the neighboring town.

x. Do you know how to cook 'military food'?
y. I can do.

x. Okay. What pay do you want?
y. I leave it to you, Sir. (Give whatever you think best)

x. I will give 3 Rs first month. If you work well, I will increase. Agreeable?
y. Okay. From when should I come to work?

x. Come tomorrow morning at seven.
y. Yes (Sir).

Firing a Servant

x. Naganna, Come here. I have to talk to you about a matter.
y. What is it? (Sir)

x. You don't have to come to work from tomorrow.
y. Why what mistake have I done?

x. You don't work with interest, as before you don't come to work on time. You don't work clean. I tolerate so long, I can't anymore.
y. Please pardon me this time. (Sir)

x. No, I can't. I have engaged another person. He comes to work from tomorrow.
y. Alright. As you wish.

x. How much balance do I owe you?
y. 15 Rs.

x. Here it is, 15 Rs. You may go.

Accident

x. ā vīdhi mūlalō oka pramādam
y. ēm jarigindi?

x. oka cinna pillani eddu tokkēsindi
y. ā pillaku ēm jarigindi? tvaraga ceppu

x. talaki pedda_gāyam tagilindi kani, pilla batikindi
y. āsupatriki tīsuku vellarā?

x. annandi, eddubandilō vēsi tīsuku veḷḷāru
y. sarē, ippudu pilla ellā undi?

x. parəvalēdu, tvaragā nayam antundani dāktaru ceppāru

****

x. An accident at the street corner.
y. What happened?

x. A bullock ran over a little child.
y. What happened to the child? Say quick!

x. Severe injury on head, but life saved.
y. Did they take to the hospital?

x. Yes, they took (it) to the hospital by a bullock cart.
y. Okay, how is the child now?

x. Not so bad! Doctor says the child will be okay soon.

Doctor and Nurse - Vaccination

1. dakkarugāru, narsu grāmāniki vastāru
2. grāmāmlōm manushyulu oka cōta cērtāru
3. pillalu, peddavaḷḷu -- antā unnāru
4. ḍāktaru, narsu injukshanu, mandu tisuku vaccāru
5. andārū varasaga nilcunnāru
6. narsu sūdi vēḍi niḷḷalō vēsi, subhram cēstundi
7. andaruku ḍaktaru suḍi vēstāḍu (not so common)
8. okaḷḷa taruvāta okaḷḷu injekshanu cēincukuṇṭāru

****

1. The doctor and nurse come to the village.
2. The people of the village assemble at one place.
3. Children, grown ups -- all are there.
4. The doctor and the nurse bring with them 'vaccination medicine'.
5. The people stand in a row.
6. The nurse cleans the needle by dropping it in boiling water.
7. The doctor vaccinates all the people.
8. One by one, they get vaccinated.

Sickness - People

x. adi evaraṇḍi? (hon you)
y. āyana mā nānnagāru

x. āyana ontlo bāgā lēdā?
y. nālugu rōjula nunḍi cālā jvaramgā undi

x. āsupatriki tīsuku̲ vellārā?
y. annanḍi, ninna tīsuku veḷḷanu

x. dākṭarugāru ēm annāru?
y. cali jvaram annāru?

x. mandu ēmainā iccārā?
y. annu, iccāru

x. antā tvaraga sari paḍtundi khangāru paḍkandi
y. bhagavantudē kāpāḍali

****

x. Who is that?
y. That is my father.

x. Is he not well?
y. He has been having high fever for the last four days.

x. Did you take him to the hospital?
y. Yes, yesterday I took him to the hospital.

x. What did the doctor say?
y. He said it was 'cold fever'.

x. Did he give any medicine?
y. Yes, he did.

x. Everything will be alright soon. Don't worry.
y. Oh, God help us.

x. mī āvuku ēm vyādhi (jabbu)?
y. mi āvuku ēm antāru (cow disease)

x. jantuvula āsupatriki tīsuku veḷḷārā?
y. lēdanḍi, āspatri cālā dūram

x. nēnu mī āvuni cūḍanā?
y. mīku āvula gurinci telusā?

x. koncem telusu. jantu vaidyam jurinci koncen cadivēnu
y. ēdō lāgā upakāram ceyyanḍi

x. nēnu cēyagaligindi cēstānu
y. dēvuḍu mimalni kāpaḍtāḍu. ī āvu caccipōtē mā bratukuteruvu pōtundi

x. bādha paḍakanḍi. āvuki oka injukshanu istē saripōtundi

****

x. What is your cow suffering from?
y. They say it is suffering from a (cattle disease).

x. Did you take it to the veterinary hospital?
y. No, the hospital is very far away.

x. Shall I take a look at the cow?
y. Do you know about cows?

x. I know a little. I have studied about veterinary science.
y. Somehow help us.

x. I will do whatever I can.
y. God bless you. If this cow dies, we will lose our livelihood.

x. Don't worry. It will be alright if the cow is inoculated.

Rice Cultivation

I. nāru mallu	Nurseries
1. manci rakam vittanālu tīsukocci nārlu pōstām	1. We bring the best variety of seeds and raise the nurseries.
2. vittanālu callaṭā niki mundu cakkagā nalugu aydu sārlu dunnutām. taruvāta toḍugu tōlatāmu	2. We plough the land four or five times before sowing the seeds. Then we draw the heavy branch of tree.
3. ekarāniki nālugu senṭla maḍi tayāru cēsukoni andulō muphay nalabhay kējīla ammōniyam salfētu callutām	3. We pick up a seed bed of 4 cents per an acre and apply ammonium phosphate of 30 or 40 Kgs.
4. taruvāta nīḷḷu pedtām vāram rōjulaku moleka vastundi. tarvāta avasasara mayite padi kējila ammoniyam salfētu callutām	4. Then we water it. The seeds will germinate in about a week. Then we apply ammonium sulphate of 10 Kgs if necessary.
5. taruvāta purugu ēdaynā pattē teguḷḷa mandu callutām, malli nāru lāgabōyē mundu enḍrin callutām	5. If there is any incidence of pests we will apply insecticides. We sprinkle endrin before pulling out the seedlings.
6. enni nella panta ayite anni vārālu nāru pencāli taycung nētiv variki mātram iravay okka rōyula nunci iravay nālugu rōjula vareku nāru pencāli	6. We must grow the seedlings for the same number of weeks as the number of months the crop takes. Usually Taicung Native needs to be raised for 21 to 24 days.

II. polam bagu ceyadam	Preparing the Land
1. nāru perigē sariki manam cēnu bāgu cēyāli.	1. By the time the nurseries grow up we must prepare the field.
2. nālugu aydu sārlu dunni nīllu peṭṭi dammu ceyyāli. gaṭlanni subram cēsukōvāli ipudu bhūmi reḍī go undi	2. We must plough the land four or five times and then water it and then plough it with water. The bundus must be chopped off cleanly. Now the field is ready.

III. eruvulu

1. nāṭaṭāniki mundu bāsvarapuṭeruvulu poṭāsiyam eruvulu veyyāli. avasaram ayitē natrajani eruvulu gūḍa kalipi veyyāli

2. muk,yangā, nāṭaṭāniki mundu ekarāniki vanḏa kējīla sūpar posphēt, nalabhay kējīla poṭāsiyam salfētu yābhay kējīla ammōniyam salfēṭu kalipi veyyāli

IV nātlu

1. ekarāniki padi mandi kūlīlu avasaram avutāru.

2. nāru madi nunci nāru pīki piḷḷ cēsi cēlō vēsukōvāli

3. mokkaku mokkaku āru angulālanunḍi enimidi angulāla dūram unḍeṭṭu cūḍāli

4. iravay rōjula tarvata kalupu tiyyāli. appuḏu maḷḷi eruvu veyyelsi untundi. oka yābhay kējila ammoniyam salfētu veyyāli

V. teguḷḷa mandulu

1. nāṭināka padihēnu rōjulaku tegullu vaccinā rākapōyina mundu jāgratta kōsam ekarāniki āru avunsula enḍrin niḷḷa lō kalipi cellāli

Fertilizers

1. We have to apply phosphatic and potassic fertilizers before transplantation. We may also add nitrogenous fertilizers if necessary.

2. You must apply 100 Kgs super phosphate 40 Kgs potassium sulfate and 50 Kgs ammonium sulfate before plantation.

Planting

1. Ten labourers are necessary for each acre.

2. You must pull out the seedlings from the seed bed and make them into bundle. Then spread them in the field.

3. You must see to it that the distance between one plant and the other is between 6" to 8".

4. Weeding should take place after twenty days. Then it needs fertilizers a second time. Some 50 Kgs of ammonium sulfate will do.

Pesticides

1. You must apply six ounces of endrin, mixed with water fifteen days after planting as a precautionary measure, whether or not there is incidence of pests.

2. taycung nētiv ayite blayṭu vastundi. mundu jāgretta kōsam marō iravay rōjula tarvāta maḷḷi enḍrin cellali enḍrintō pātu mūḍu grāmula sṭreptō sayklin iravay ayidu gēlanla niḷḷalō kalipi cellāli.

3. taruvāta poṭṭa mīdiki vacceṭappuḍu sādhāraṇangā vūca tegullu vastundi

4. vūca tegullu vinārana nimittam sepṭembaru akharu lō gāni aktōbaru modaṭlō gāni ekarāniki enimidi ā avunsula endrin callāli

5. poṭṭamidaki vaccinappudu ī teguḷḷa maṅdu callaṭam cālā avasaram

6. endukanṭē ī teguḷḷa mandu callaka pōte kaṅki antā tappagā māripōtū unṭundi

VI. panta

1. taycung nētiv ayite nālugu nellaki gutti akkuḷḷu ayite ayidu nelleku payru panṭaku vastundi

2. koncem kanki muggina tarvāta kōta prarambincāli

3. kōta kōsi kuppa vēsi māsūlu ceyyali

2. Tai Cung native is susceptible to blight. So, as a precautionary measure you must apply endrin again after another 20 days. Along with it you must also apply 3 grams of Strepto cyelin mixed in 25 gallons of water.

3. When the crop comes to shoot blade stage Stem Borer may attack.

4. To prevent it you must spread eight ounces of endrin per acre whether at the end of September or beginning of October.

5. It is very essential to spray endrin at the shoot blade stage.

6. Because if you don't spray these pesticides the crop will become a waste.

Harvesting

1. Tai Chung native takes four months to be ready for harvesting but the local 'gutti akkall' takes five months.

2. When hardening of the grain takes place you must cut the crop.

3. After cutting the crop you must stack them in bundles and then thresh it.

VII. ammakam	Marketing
1. māsūlu cēsina dānyānni māmūlugā inṭiki tōluku veḷtuntāru. lēdā avasaram ayite kallāllōne ammutāru	1. Usually the paddy will be moved to the house. Or they may sell it on the threshing ground if necessary.
2. raytu dānyam amma dalcukoutē konni sadu pāyālu gūdā unnāy. kōvāparēṭivu sosayṭila dvāra ammoccu lēdā bēnkullō nilava beṭṭi ḍabbu tēsukonavoccu	2. There are some conveniences for the farmers to sell the produce. He can sell through the cooperative societies or may pledge it in a bank and take money.
3. manci dara vaccē varaku nilavacēsu koni ammavaccu	3. The farmer can stock his produce until he gets a better price.
4. kāni ā vidangā nilava cēsinappudu danyāniki purugu paṭṭa kunḍā tagu jāgretta tisukōvali	4. When the produce is stored the farmer should take the necessary precautions against insects.
5. gōtāmuḷa cuṭṭū gāni purula mīda gāni bihecsī mandu callāli	5. You must spray BHC either on the bags or on the storage places.
6. ī yavasāyam cēyaṭāniki kāvalsina eruvulu teguḷḷa mandulu gavarnamenṭu dipōllō dorukutāyi. vīṭiki appulu gūdā istāru	6. All the pesticides and fertilizers needed for this crop are available in the Government depots. Loans also can be obtained for these.

niti parudala

PCV: ō Raghu gāru! bāgunnāra?
Ragha: raṇḍi, raṇḍi, nū kōsam cūstunnānu. eppuḍoccēru? bāgunnēra? sarēgānu, cēnuku mīru pārincaṭāniki ēm ceyyāli?
PCV: ā. ēmlēḍu. kāluvalu eppudū cēnuku eguvana pārutū uṇṭai. aṇṭe kāluvala nuṇḍi cēlaku nīru pāratāniki bāgā vilugā untuṇḍannamaṭa
Ragha: atlāgā(a)ṇḍi? aitē, bāgundi. dīnni gurinci appuḍē ērpātu cēsērannamāta
PCV: ippudu kālavalanuṇḍi cēluku nīru peṭṭatāniki, cēla madhya paṇṭa bōdelu cēsukōvāli
Ragha: ā tarvāta ēm ceyyāli?
PCV: tarvāta ī paṇṭa bōdela nuṇḍi sayfanu goṭṭam davārā cēlaku nīru pārincukōvoccu

Irrigation

PCV: Hello, Raghu! How are you?
Ragha: Come on. Come on please. I am looking for you. When did you come. How do you do? What should I do to see that water flows into the field?
PCV: Oh! That's easy. Canals will be always flowing at a higher level than the fields. That means, there is (even) possibility to the water to flow into the field.
Ragha: Is that so? Then, it is fine. So you have already made arrangements.
PCV: Irrigation channels must be made between field to get the water flowed into them.
Ragha: What should be done afterwards?
PCV: Then, from these irrigation channels, let the water flow into the field with (the help of) syphons.

Survey for Soil Conservation

bhu samrakshana

PCV: ēmaṇḍī kōtēshgāru! bāgunnāra?
Raytu: ō! eppudō voccērē
PCV: ā. poddunē voccēnaṇḍi. mīru idivaraku mī bhūmi gurinci adgāru. veḷdām mā polāniki. raṇḍi
Raytu: veḷdāmandi. mī cēlīlō undi, ēmiti?
PCV: idi levelar. idi ettupallālu telusu āniki paniki vostundi
Raytu: aṯlāgā(a)ṇḍi?
PCV: mī polam daggiraki veḷdām, padaṇḍi
Raytu: ā
PCV: ī polam nalla bhumaṇḍi. cāla vompulu unnāi
Raytu: avnu. ēm cēyāli?
PCV: ītu cūdaṇḍi. cālā vompulu unnāi. dīniki kaṭṭalu kaṭṭataru cālā avasaram
Raytu: avnu
PCV: kaṭṭalu kaṭṭaka pōtē ī maṭṭi antā koṭṭuku pōtundi paṇṭulu sarigā paṇḍavu. taruvāta konni samvaccarālatō pūrtigā moram migili pōtundi
Raytu: avnu. ēm ceyyamaṇṭāru
PCV: dūniki nā daggira oka pani muṭṭu undi. dānitō kotatalu tīsukoni kattalu elā poyālō nēnu ceptānu. ā gurtulu pedtānu. ā vidhamgā kaṭṭalu pōyincaṇḍi
Raytu: cālā mancidaṇḍi
PCV: alā cēstē maṭṭi koṭṭuku pōdu. manci paṇṭa paṇḍu tindi
Raytu: aṭlāgā(a)ṇḍi?
PCV: antēkāka; enta vāna paḍḍā, saripada nīḷḷu nilustai
Raytu: ū. aitē dīnikī enta dabbu avtundi?
PCV: ahā. ekkuvēm kāḍaṇḍi. ekarāniki ēbhayaydu mincadu
Raytu: intēnā?
PCV: antē. anta kaṇṭē ekkuva kāḍu.
Raytu: nāku padi ekarālu undi. kānī inta dabbu lēdu. ēm ceyyāli?
PCV: ō! alāgā? aitē nēnu sahākāre sanghāla davārā gāni, vyavasāya sēkha munci gāni, blāk āfisu nunci gāni mīku ippincē prayatnam cēstānu
Raytu: sare. mancidaṇḍi, ceyyaṇḍi

Survey for Soil Conservation

PCV: Hello, Kotesh, how are you?
Raytu: Oh! You have come.
PCV: Yes, I came in the morning. You asked me about your field sometime ago. Let us go to your field. Come on.
Raytu: We shall go. What is it in your hand?
PCV: This is leveller (a levelling instrument). This is used to measure the ups and downs.
Raytu: Is that so?
PCV: Let us go to your field. Come (along).
Raytu: Yes.
PCV: This is black soil. There are many bends.
Raytu: Yes What to do? (What should I do?)
PCV: Look here. There are many bends. It is necessary to form contour bunds.
Raytu: Yes.
PCV: If no bunds are formed, the soil will get eroded. The crops won't grow well. After some years (only) gravel remains (without any soil).
Raytu: What should I do?
PCV: I have an implement for the purpose. I explain how to measure with it and how to lay the bunds. I make those marks. Let the bunds be laid in that manner.
Raytu: Very good. Okay, please.
PCV: If you do like that the soil won't... There will be good crop (also).
Raytu: Is that so?
PCV: Apart from that, however, heavy the rains are, only water needful remains.
Raytu: Okay. Then how much money I have to spend?
PCV: Not much. It won't cost you over Rs 55/ per acre.
Raytu: Only this much?
PCV: That much (only). If won't be more (than that).
Raytu: I have 10 acres. But I don't have this much money. What should I do?
PCV: Oh! Is that so? If it so, I will try to get you a loan either from cooperatives, or agriculture department or block (development) office.
Raytu: Okay. Good. Do it.

ekkuva pantanicce vari rakamulu

PCV: bāgunnārā raghugārū!
Farmer: bājunnanaṇḍi. _eppudoccāru?
PCV: ippuḍē bassu mīda voccānu. paṇṭalu elā unnāi? vyavasāyam elā undi?
Farmer: bāgunnāyaṇḍi. metta (kuski) paṇṭalu bāgunnāyi. vari paṇṭa nāru pōyalēdandi
PCV: vari paṇṭa annāru cūḍaṇḍi. mauci kotta rakālu voccināyaṇḍi, ekkuva paṇḍēvi
Farmer: ē_rakam adi?
PCV: tī en van
Farmer: taycungā?
PCV: avnu, taycung okaṭi rakam, ayār enimidi ani reṇḍu rakālu voccinai avi peṭṭaṇḍi.
cālā paṇṭa paṇḍutundi, mīku
Farmer: aha?
PCV: ekarāniki mupphay aidu, nalabhay bastālu tappaku paṇḍutāyandi
Farmer: abbā! anta paṇḍutundi?
PCV: miku ekarāku enta paṇḍutundaṇḍī?
Farmer: ēdō; enimidi, padi bastālu paṇḍutundaṇḍi
PCV: kotta rakāla tō anumānam lēkaṇḍā muppai aidū, nalabhai bastālu paṇḍutundaṇḍi
Farmer: atlaytē, nē(nu) peḍtānaṇḍi
PCV: peṭṭaṇḍi
Farmer: mīru vittanālu saplay cēstāra?
PCV: tappakundānū, mīku ēmātram kāvalari uṇṭundi reḍḍigārū?
Farmer: ēdō! okaṭi, reṇḍu ekarālu peḍṭānandi
PCV: peṭṭandi. adokā ekaram, idokā ekaram peṭṭaṇḍi pōtē; mī grāmamlō vāḷḷani
kanukkoni, enta kāvālō ceppaṇḍi. nēnu andarīki pōgn cēsi mī gramāniki saplay cēstānu.
Farmer: vitiki eruvutū, mandutū ēmaynā suplay cēstārā?
PCV: tappakuṇḍanandi. eruvula dipārtumeṇṭununci kāvalsinanta ekkuva eruvuvlu saplay
cēstunnāraṇḍi mīku peṭṭubaḍi lēdanukuṇṭe, appu rūpamlō ippincē ērpātu cēstānu
Farmer: mancidi. aṇṭē
PCV: anduvalla mīru pettubaḍiki sandhincakaṇḍi reḍḍigārū!
Farmer: mancidi. mancidi
PCV: mīku paṇṭa ekkuva paṇḍutundi nūru rūpāyala nuṇḍi nūtayābhay rūpāyalu ekarāniki
ekkuva āvtundi miru sandēhinca voddu
Farmer: nāku sandēham ēmī lēdu
PCV: mūdu retlu panta pandutū untē mīku cālā giṭṭubātugā uṇṭundi
Farmer: tappaka paṇḍincalāni undi. paṇḍistā
PCV: mībōti vāllū munduku vostē, māku santōṣam reḍḍigārū! mancidi

Farmer: nūru vittanālu mātram ivvālandi
PCV: tappakundā
Farmer: yāram rōjullō mīru tecci iccētatlu undāli
PCV: yāram rōjullō mī grāmāniki cērustā gadā?
Farmer: mancidi
PCV: nēnu hāmī istunnām
Farmer: mancidi. nēnu tappaka peḏtānandi
PCV: velli nostānaṇḍi. namaskāram

High Yielding Variety Paddy
(TN_1 - IR_8)

PCV: Raghu! How are you?

Farmer: Fine. When did you come?

PCV: Just now I came by bus. How are the crops? How about your work in the fields?

Farmer: They are alright. Rain fed crops are good. Paddy nurseries are not yet sown.

PCV: Oh! You talked about paddy crop. There are good high yielding varieties of paddy available.

Farmer: What variety is it?

PCV: TN_1 (Taichung Native)

Farmer: Taichung?

PCV: Yes. TN_1 and IR_8 are the two varieties available. Try them. You get high yield.

Farmer: Is that so?

PCV: You are sure to get 35-40 bags per acre.

Farmer: Oh! Will it yield so much?

PCV: (By the way) how much yield do you get (with your local varieties)?

Farmer: A little, (I get) 8-10 bags of yield per acre.

PCV: You will surely get a yield of 35-40 bags (per acre) with the new varieties.

Farmer: If it is so, I will try.

PCV: Please try.

Farmer: Do you supply the seeds?

PCV: Sure, how much of seed do you require, Mr. Reddy?

Farmer: I'll try one or two acres.

PCV: Please try. Try one variety in one acre and the other in another acre. More over please talk to your villagers and tell (me) how much you (all) need, I'll supply to (all) your village.

Farmer: Do you supply any fertilizers and pesticides to these (the new variety seeds)?

PCV: Surely (without fail) they (the government) are supplying as much fertilizer as required from the (Agriculture) department. If you feel you don't have enough money, I will arrange to issue on credit (basis).

Farmer: Good, that's all.

PCV: So you need not worry about money.

Farmer: Okay. Good.

PCV: You will get more yield. It will cost (you) 100-150 Rs extra. Do not hesitate.

Farmer: I don't (am not) hesitate(ing).

PCV: It will be more profitable when you get three times of the yield.

Farmer: I would like to grow more, I do (grow).

PCV: I feel happy if people like you come forward (or are interested).

Farmer: You should supply (us) the seed, that's all.
PCV: Sure, sure.
Farmer: You must be able to supply in about a week.
PCV: I'll see that they are supplied within a week.
Farmer: Okay.
PCV: I assure you.
Farmer: (that's) good. I'll try.
PCV: See you again. Thank you.

Demonstration Plot

Paddy Variety

Farmer: ēmaṇḍī jānārū! bāgunnārā?

PCV: bāgunnānāṇḍi, rāghava reḍḍigāru

Farmer: raṇḍi. raṇḍi. idē rāvaṭamā?

PCV: idē rāyaṭamaṇḍi

Farmer: kūrcōṇḍi

PCV: oka pani mīde voccānaṇḍi

Farmer: ceppaṇḍi

PCV: nēnu mī bāta pakka polamlō oka pradarsana ḵsētram peṭṭālanukannānu. mā daggaraku kotta viltanālu voccāyi. ā viltanālakū, mī vittanālakū bhēdam cūsi raytulaku ceppālani anukunnānu. mari mīru sarēnatiārā?

Farmer: tappakuṇḍa. cūḍaṇḍi aṭuvaṇṭadē nāku oka ekaram nēla unnadi. manci nēla, aytē mīru cēyincandi.

PCV: aṭuvaṇṭi dānilō cēyāli plātu cūsānaṇḍi bāgundi levelgā aytē dāṇṭlō ṭīyanvan vittanam

Farmer: ṭīyanvannā?

PCV: ṭiyanvan anē kotta viltanam peḍtānu mīru māmūluga peṭṭe vittanam peḍtāru bhēdam enta paṇṭa vostundō cupistānu

Farmer: tappakuṇḍa cūpincaṇḍi

PCV: mari, mīru dāniki cēyavalasina vidhulannī. nēnu cappinaṭḷa ceyyāli

Farmer: tappakuṇḍā cēstānaṇḍi ceppand

PCV: ā paṇṭanu paṇḍincē vidhānam ceptānu. vinaṇḍi cuḍaṇḍi bhūmini bāgā dunnāli

Farmer: uhū?

PCV: mīru ī vāram lōpalu eppuḍaynā nāru poyyāli. oka padi kilōlu tiyanvan istānu. mīru padi kilōla eccār padhommidi lika esselrō padahāru - ī reṇḍinṭiṭō nāru poyyaṇḍi. taruvāta iravayyokato rōjuna manam māru tiyavalsi uṇṭundi veṇṭanē nātu peṭṭavalasi uṇṭundi. aytē manam nātu peṭṭaṭarriki bhūmini bāgā tayāru ceyyāli. nāru bāgā tayāru ceyyālantē reṇḍu sārlu mandu koṭṭali

Farmer: ēm mandaṇḍi

PCV: eṇḍrinu sṭrepṭōcayklin, anē mandulu mēm istāmu. koṭṭali bāgā bhūmini atū itū dunnāli padi, padinhīnu baṇḍla eruvu veyyāli. reṇḍu mūdu baḷḷu pacci āku vēsi maḷḷi bāgā dunnāli. taruvālā ākharn sāri, yonda kilōla sūparu yonda kilōla ammōniyā mupphay kilōla potāsu kalipi dammulō vēsi alukuḍu ceyyāli ā taruvāta japānu paddheti assarincāli.

Farmer: japām paddhati aṇṭe ēmitaṇḍi?
PCV: mokkakū mokkakū madhya ārū lēka enimidi anguḷālā dūram uṇḍāli
Farmer: ōhō! sālla paddhatā?
PCV: avnu. dīnitō kalupu tīyatam sulabhamgā uṇṭundi. kalupu eṭlā tīstārā mīku telusā? vīdaru ani uṇṭundi. dīnnē 'mīllallō dunnē guṇṭaka' aṇṭāru
Farmer: ahā! ahā! dantē
PCV: dantē. ā dantito dunnitē, nēḷḷu kadili, pilakalu peṭṭi, ekkuva paṇṭa ivvatāniki vīlu uṇṭundi. eṇḍrinu, sayklin anē mandu mēmu sapy cēstāmu ayi kanisam mūdḥsārlu padihēm rōjulaku oka sāri picikāru ceyyāli.
Farmer: toppakuṇḍānu
PCV: oka sāri ammoniyā kūḍa vonda kilōlu veyyāli. bāgā vīḍaru koṭṭi koncem polam ārabeṭṭāli
Farmer: sarē
PCV: tāruvāta, nīru mātram oka nela varelin takkuva, takkuva uncāli. ā nēlo rōjula tārvatā bāgā mūḍu anguḷāla mandam uncutuṇḍāli
Farmer: vuhū
PCV: idē vidhamgā mī reṇḍō maḍilō kūdā saripōyinante eruvu veyyāli. reṇḍu mallallō payru kōsi, vēruvērugā nūrci panṭalō tēdā cūddām
Farmer: alāgēnandi
PCV: nā ancanā prakāram mī rakan sumām ekarāniki iravay bastālu paṇḍutundi, nēnu iccina rakam valla ekaraniki sumāru mupphuyaydu bastalu paḍi tīrāḷi. padihēmi bastālu ekkuva paṇḍhtundi annamēta. mīrakam dhānyam bastā kharīdu nalabhay rūpaylo ekarāniki 800 Rs vostundi
Farmer: alāgandi
PCV: nēnu iccine dhānyam dhene bastāku 35 Rx appudu 35 bastālaku 1225 Rs vostundi tēdā 425 Rs undi
Farmer: sarēnaṇḍi
PCV: kanisam mīku 425 Rs ādāyam vostundi annamāta. eruvulaku, mandultin 200 Rs adanamgā kharcu avtundi. appuḍu kuḍā 225 Rs lābhem vostundi ani khaccitaingo ceptānu
Farmer: bāgundi
PCV: peṭṭubaḍiki mīku avakshram ayte appugē ippincedaniki kuda nenu erpatu cestamu
Farmer: sarē, mancidi
PCV: tappaka prayatnāhu cēsi unclāndi. appudu nēnu viltanālutīsukocci, nāru pōyinci annī ceppi pōtānu
Farmer: mancidi. sarenaṇḍi namaskāram

Demonstration Plot

Paddy Variety

Farmer: Hello, Mr. John! How are you?

PCV: Fine, thank you Mr. Rajhava Reddy.

Farmer: Please come in. Are you coming just now?

PCV: Yes, I am coming just now.

Farmer: Take your seat please.

PCV: I have come with a purpose (I have some things to tell you).

Farmer: (Please) say.

PCV: I thought of opening (starting) a demonstration center in your road side field. We got a new (variety) of seeds. I thought of explaining to the farmers the difference between the new variety and the variety you have. Do you accept this? (Do you like it?)

Farmer: Surely. (I do) (Look here) listen please. I have an acre of land of the same type. If it is a fertile land please try (on that) your demonstration.

PCV: (The demonstration) should be done on such (a land). I have seen the plot. It is (really) good. If it is levelled, IN$_1$ seed...

Farmer: IN$_1$?

PCV: I sow the IN$_1$ seed. You sow your usual (local) variety. I'll show you the difference in the yields.

Farmer: Surely. Show (me).

PCV: Then, you should adopt all the methods I tell you (suggest).

Farmer: I am sure to do. Please say.

PCV: I tell (you) how to grow that crop. Please watch. Look here. You must plough the land well.

Farmer: Is that so?

PCV: You have to sow the nursery anytime during this week. I give you 10 kilos of IN$_1$. You sow the nursery of either HR$_{19}$ or SLO$_{16}$ along with TN$_1$. We have to pull the nursery after 21 days. (We have to) plant them soon. But, we have to prepare the fields properly. (very well). To prepare the seedlings well, (we) have to spray pesticides.

Farmer: What pesticide(s)?

PCV: We supply you pesticides called Endrin Streptomycin. (You) have to spray (them). The field should be well ploughed 10 to 15 cart loads of farm-yard manure should be applied. The field should be ploughed well again after applying 2 to 3 cart-loads of beaf manure. Afterwards, lastly 100 Kgs of super phosphate, 100 Kgs of ammonium sulphate, and 30 Kgs of muriate of potash should be applied together in the final puddle. After this, Japanese method should be followed (adapted).

Farmer: What is meant by Japanese method (of cultivation)?

PCV: There should be a space of 6" to 8" left between the plants.

Farmer: Oh! (It is) the line planting method?

PCV: Yes. In this (method) weeding is easy. Do you know how to weed? There is (an implement called) 'weeder'. This is (also) called 'push-hoe'.

Farmer: Oh! Is it 'danti'?

PCV: Yes, it is 'danti' (a push-hoe). If this implement (danti) is used the roots prune and there will be scope for increasing the tillering and the yield of the crop. We, supply (you) Endrine, and Cyelin. Those you have to spray at best thrice in every fortnight.

Farmer: Surely.

PCV: You have to apply 100 Kgs of Ammonia also one (in a fortnight). Dry up the field after using the push-hoe to a certain extent.

Farmer: Okay.

PCV: Then, again allow only irrigation water in small quantities for a month. After that month keep the water up to a depth of 3" (in the field). Is it so?

Farmer: Is it so?

PCV: In the same manner apply fertilizers to the extent necessary in other plots. Let us see the difference after harvesting the crops in the two plots separately.

Farmer: Okay. Please.

PCV: As to my estimation approximately 20 bags of grain you get per acre using your local variety of seed. (But) with the seed I supply, you will surely get 35 bags per acre. It means that there is a difference of 15 bags in the yield. Your variety of grain fetches Rs 60/ a bag (so) you get 800 Rs per an acre.

Farmer: Is that so?

PCV: The new variety of grain suppose fetches Rs 35/ per bag. You get 1225 Rs for 35 bags. The difference in Rs 425.

Farmer: Okay.

PCV: It means that you get an income of Rs 425/ at least. You have to spend 200 Rs extra on fertilizers and pesticides. I will say that even then you are getting an income of Rs 225.

Farmer: That is very good.

PCV: If you require financial help to meet the cost, I will arrange so that you can get money on credit.

Farmer: It is very good. Okay.

PCV: You must prepare the land well and keep it. Then I bring the seed for you and demonstrate and explain everything.

Farmer: That is fine. Thank you.

Role Play

PCV: ēmanḍī raghu gārū bāgunnārā
R: ān. bāgunnā, mīru eppuḍu rāvaṭam?
PCV: idē rāvaṭamandī nēnu mītō oka kotta rakam jonna gurinci ceppalami vaccēnu
R: ohō, alāgā cālā bāgundi. randi ikkada arugu mīda kūrcundām
PCV: alāgē, cūsērū vyavasāya sākha vāru CSHI anē kotta rakam jonna vittanālu teppincēru
R: ēmitā pēru koncem telugulō ceppu bābū
PCV: ohō, atlāgē, CSHI sankara jāti okaṭi nembaru jonna anṭē saripōtundi. idi kottagā mana jillātō vēyaḍāniki teppincēru
R: aytē nāku kūḍā konni vittanālu ippincutāra
PCV: andukēgā nēnu mī daggaraku rāvadam. ī sankara jāti jonnā mana māmūllu jonna kanṭē ekkuva panḍutundi. mana jonna meṭṭana vēstē 7-8 bastālu kāni kottarakam manam nīti sāgu kinda vēsē cūddām. alā vēstē ekarāku sumāru 20 bastālu panḍu tundani vyanasāya sekha vāru ceptunnāru
R: ān! ekarāki 20 bastālu pandutunḍanṭara?
PCV: oh, tappakundā 20 bastālu pandi tīrāli mana vyavsāya sakha vāru ī rakam jonna cēla cōtla vēyince cūsēru. cālā mandiki 20-22 bastālu pandindi konta mandiki 25 bastālu kūdā pandindata. ā visayāhmu nēnu bāgā vicārincē mī daggaraku vaccānu. mana vūllō gūda ī kotta rakam vēyincālani cālā utsāhangā undi
R: aytē sarē ī vittanānlu nāku eppuḍu istāru? nēnu oka vāram rōjullō payru veyyāli. ān! marice pōyānu. ā payru ellā veyyāli. vittanālu emi kāvāli. antā ceppanḍi
PCV: oh! antā ceptānu. ī payruku kanīsam nāluger taḷḷu nīḷḷu peṭṭāli idi cālā mukhyam cēnu bāgā mettagā dunnāli. ekarāku 4 kilōlu kāvāli. īdi bāgā mandutō suddi cēsi cakkani sancullō mīku anda cēstāru. nēnē svayangā tecci mīku istānu. sanēnā?
R: alā aytē marī mancidi
PCV: cēlō cālinamta tēma lēkapōte koncem nīru peṭṭi tarvāta vittanālu veyyāli
R: sarē bāgundi. mari eruvula sangati ceptāra?
PCV: adē ceppālanu konṭunnānu. ī kottarakam jonnaku ekarāku mūdu vandela paunla sūpar phosphētu aravay pavnla poṭasu eruvu ākam dukkilō veyyāli. vētitō pāḷi renḍu vandela pavnla ammoniyam salfetu kuda veyyali. payru vesina taruvata meroka renḍu vandala pavunlu ammōmiyam salfētu veyyali.
R: abbā cālā eruvulu veyyālē! vīṭanniṭiki ḍabbu enta avtundō
PCV: an, entanḍi anniṭaki kalipi sumaru nuta aravay rupayālu avtundi vittanalu nalgu kilō laku nalabhay rūpāyalu
R: ī eruvulanni maku ekkada dorukutāy bābū?

PCV: ivannī vyavasāya sakha ḍipōlōgāni sahakāra sangālalō gāni dorukutāy. ā erpāṭlannī
vyavasāya sākha vāru custannāru inkokka visayam. mīru mukhyangā gamanincāli.
ī payruku cīḍalu teguḷu koncom ekkuvagā vastāyi vāṭini mandulu vādi nivārincāli

R: alagayte ā cīdala gurinci ā mandule gurinci kāsta vipulangā ceppandi bābū. ī
cēdalu teguḷḷu aṇṭē nāku cālā bhayam

PCV: ōhō, tappakundā ceptānu. ī payruku modaṭi nunḍi purugula mandulu gāgrettaga
upayōsincāli. ī viṣayāl annī nēnu cūsukontanu appuḍappuḍu vācce ā mandulu
vāde paddati mīku cūpistunṭānu. danni gurinci mīrēmī bhaya pada vaddu, ān!

R: ālāgaytē cālā mancidi. ī mandulaku enta kercu avtundi

PCV: ān ento kādu. ekarāku nalafay rūpā yelo kāvaccu. ī adanapu karcul annī pōnū
miku ekaraku nammakanga rendu vandala yābhay migultundanḍi vittanālu nēlugu
aydu rōjullō tecci istānu. mari velli rana?

R: sarē mancidi veḷḷi randi namastē

PCV: namastē

Role Play

PCV: How are you? Mr. Raghu.

R: Oh, fine. When did you come?

PCV: I came a while ago. I want to talk to you about a new variety of jonna.

R: Oh! Is that right. It is time. Please come on in, let us sit on this arugu. (raised mound)

PCV: Okay. You see, the agriculture department has brought a new variety of jonna seeds called CSHI.

R: What is that name? Please tell me in Telugu.

PCV: Okay. CSHI can simply be called a hybrid seed. This has been brought recently to be planted in our district.

R: If it so, will you please get me some seeds?

PCV: It is only for that purpose I came here. This hybrid variety yields more than the ordinary (local) one. Your local jonna gives 7 or 8 bags under dry conditions. Let us try this variety under irrigated conditions. The agriculture department says it gives an yield of twenty bags per an acre.

R: Oh! Do you say it yields twenty bags?

PCV: Oh sure. It should yield 20 bags. Government agriculture department has tried this variety of jonna at several places. Many people have got an yield of 20-22 bags. For some people it yielded 25 bags. I came to you only after considering all the matters. I am very much interested in trying this variety in our village.

R: Then, when do you give me these seeds? I have to sow the seeds in a week. Oh, I forgot. How should I sow that crop. How many seeds do I need? Please explain to me everything.

PCV: Oh, sure, I will tell you everything. You must water the crop at least four times. This is very important. The field must be ploughed well. An acre needs four kilos. These will be supplied to you in clean sealed bags. I will give them to you personally. Okay?

R: Then it is wonderful.

PCV: If the field is not wet enough we must water it before sowing the seeds.

R: That's very good. Will you tell me about fertilizers?

PCV: I am about to tell you the same thing. This variety needs 300 pounds of super phosphate variety and 60 pounds of potassium phosphate per acre. Along with these you must also apply 200 pounds of ammonium sulphate and the same must be repeated after germination.

R: Oh, my goodness I need so many fertilizers! How much money do I need?

PCV: Oh, not much. Altogether it costs Rs 160/ per acre. The seeds cost 40 Rs per ton KGr.

R: Where can we get all these fertilizers?

PCV: All these are available either in the agriculture depots or in the corporation societies. The Agriculture Department is looking after all these arrangements. Another important factor you have to notice is that this variety is more susceptible for pests and diseases, and you must use all insecticides to eradicate them.

R: In that case please explain to me in detail all about the pests and the insecticides. I am really afraid of these things.

PCV: Sure. You must carefully apply pesticides from the beginning. I will take care of all these things. I will come here now and then and show you how to use these. So please don't get scared about them.

R: Then it is okay. How much does it cost for all these pesticides?

PCV: Not much. Only around Rs 40 per acre. You will get net profit of Rs 250 per acre inspite of all the additional expenditure. I will get those seeds for you in about four or five days. Okay, I take leave.

R: Fine. Thanks.

PCV: Thanks.

Pronunciation Guide

The following symbols represent the sounds of colloquial Telugu. Most of them are similar to sounds we use in English and are therefore easy to use. You should take special note of the two diagrammed sets of sounds in Telugu which are either used differently in English or not used at all.

Vowel Sounds

Telugu Sound	English Equivalent
a	but
ā	father
i	bit
ī	seat
u	put
ū	boot
e	pet
ē	fate
o	fold
ō	token

Consonant Sounds

k	ticker
kh	camel
g	game
gh	tag her (pronounce together quickly)
c	stitcher
ch	church
j	jump
jh	large house(pronounce together quickl

Consonant Sounds (cont'd)

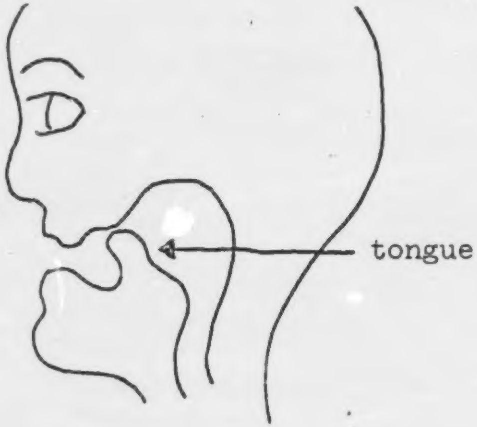
ṭ	wrote
ṭh	taught
ḍ	daunt
ḍh	scole her
t	feet
th	teach
d	deat
dh	lead her
n	neat
ṇ	lawn
y	year
r	see diagram
l	lead
ḷ	see diagram
v	midway between 'v' and 'w'
b	bag
bh	drab hill
p	lap
f	fore
s	search
sh	shiver
h	head

Be sure to differentiate sounds with and without an 'h' after them. Strike a match and hold it in front of your mouth. When you say 'ṭh', 'ḍh', 'th', 'dh', 'gh', 'kh', 'bh', the flame should go out or almost go out. When you say 'ṭ' 'ḍ', 't', 'd', 'g', 'k', 'b', 'p' the flame should hardly waver at all. When you say 'hear' you blow out a puff of air; try to avoid that puff of air when you pronounce 'ṭ', 'ḍ', 'k', 'p', etc.

Pronunciation Guide Diagram

ḷ, ṇ, ṭ, (ṭh), ḍ, (ḍh)

Sounds pronounced with tongue back



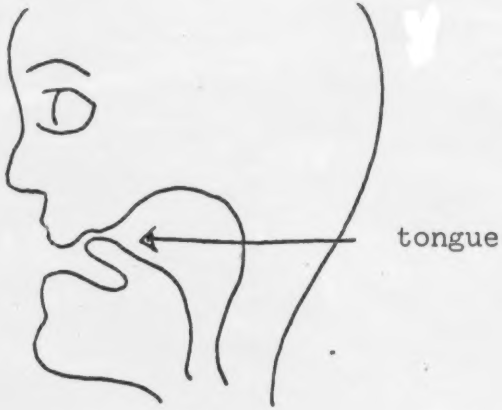
ḷ Fold your tongue back so that the tip of the tongue almost touches the back part of the roof of your mouth. Then flap your tongue forward while saying 'law'.

ṇ This time, touch the back of the roof of your mouth with the tip of your tongue and say 'naught'

ṭ (ṭh) and ḍ (ḍh) Pronounce these as already described in the pronunciation guide but be sure that your tongue is in the same place as for 'n'.

t, (th), d, (dh), r

Sounds pronounced with tongue forward



t (th) and d(dh) Put your tongue directly behind your teeth (as when you say then) and pronounce tear and dear with and without a puff of air.

r With your tongue a little further back flap it up against the roof of your mouth. It is a rolled 'r'.

TELUGU VERB CHART

Present and Past Participles

English verb	Verb stem	Infinitive	Present	Past
go	veḷḷ	veḷḷa	veḷḷutunna	veḷḷina
do	cēs	cēya	cēstunna	cēsina
read	caduvu	cadava	ca̱duvutunna	cadivina
see	cūs	cūda	cūstunna	cūsina
sell	ammu	amma	ammutunna	ammina
give	is/icc	ivva	istunna	iccina
eat	tin	tina	tintunna	tinna
(I) be	un	unḍa	(unna)unṭunna	unna, unḍina
hear	vin	vina	(vinna)vinṭunna	vinna, vinina
tell	cepp	ceppa	ceppputunna	ceppina
buy	kon	kona	konṭunna	kọnna
plough	dunn	dunna	dunnutunna	dūnnina
speak	māṭlāḍ	māṭlāḍa	māṭlāḍtunna	māṭlāḍina
bring	tes/tecc	tē	testunna	teccina
wash	kaḍug	kaḍaga	kaḍugutunna	kaḍigina
arise	lēs/lēc	lēva	lēstunna	lēcina
sew	kuṭṭ (kud)	kuṭṭa	ku̱ṭṭutunna	kuṭṭina
burn	kālus/kāl̄cu	kālca	kālustunna	kālcina
close	mūs	mūya	mustunna	mu̱sina
fight	pōṭlāḍ	pōṭlada	pōtlāḍtunna	potlāḍina
drink	tāg	tāga	tāgutunna	tagina
ask	aḍug	aḍaga	aḍugutunna	aḍigina
say	cepp	ceppa	cepptunna	ceppina
call	pi̱lus/pilc	pi̱lava	pi̱lustunna	pilcina
go	pō	pō	pōtunna	pōyina
(I) come	vas/vacc	rā	vastunna	vaccina
open	terus/teric	terava	terustunna	tercina
walk	naḍus/naḍic	naḍava	naḍustunna	naḍcina
take	puccukon	puccukona	puccukonṭunna	puccukonna (konia)
serve	vaḍḍis/vaḍḍinc	vaḍḍinca	vaḍḍistunna	vaḍḍincina
write	rās	rāya	rāstunna	rāsina

(I) - irregular verb

	Present-Future Tense		Past Tense	
English verb	1st person sing	2nd person sing	1st person sing	2nd plu and 3rd person
go	veḷḷtānu	veḷḷtāru	veḷḷēnu*	veḷḷēru
do	cēstānu	cēstāru	cēsēnu	cēsēru
read	cadvutānu	caduvutāru	cadivēnu	cadivēru
see	cūstānu	cūstāru	cūsēnu	cūsēru
sell	ammutānu	ammutāru	ammēnu	ammēru
give	istānu	isṭāru	iccēnu	iccēru
eat	tinṭānu	tintāru	tinnānu	tinnāru
(I) be	untānu	unṭāru	unnānu,unḍinānu	unnāru
hear	vintānu	vinṭāru	vinnānu	vinnāru
tell	cepptānu	cepptāru	ceppēnu	ceppēru
buy	konṭānu	konṭāru	konnānu	konnāru
plough	dunntānu	dunntāru	dunnēnu	dunnēru
speak	māṭlāḍtanu	māṭlādtāru	māṭlāḍēnu	māṭlāḍēru
bring	testānu	testāru	teccēnu	teccēru
wash	kaḍugtānu	kaḍugutāru	kaḍgēnu	kaḍgēru
arise	lēstānu	lēstāru	lēcēnu	lēcēru
sew	kuṭṭutānu	kuṭṭutāru	kuttēnu	kuṭṭēru
burn	kālustānu	kālustāru	kālcēnu	kālcēru
close	mūstānu	mūstāru	mūsēnu	mūsēru
fight	pōṭlāḍtānu	pōtlāḍtāru	pōṭlāḍēnu	pōṭlāḍēru
drink	taguānu	tagtāru	tāgēnu	tāgēru
ask	aḍugtānu	aḍugtāru	aḍigēnu	aḍigēru
say	cepptānu	cepptāru	ce ppēnu	ceppēru
call	pilustānu	pilustāru	pilcēnu	pilcēru
go	pōtānu	pōtaru	pōyēnu	pōyēru
(I) come	vastānu	vastāru	vaccēnu	vaccēru
open	terustānu	terustāru	tericēnu	tericēru
walk	naḍustānu	naḍustāru	naḍicēnu	naḍicēru
take	puccukonṭānu	puccukonṭāru	puccukonnānu	puccukonnaru
serve	vaḍḍistānu	vaḍḍistāru	vaḍḍincēnu	vaḍḍincēru
write	rāstānu	rāstāru	rāsēnu	rāsēru

3rd sing. masc: 'du' ending
2nd sing : 'vu' ending
1st plu : 'mu' ending

*sound inbetween 'a' 'e'

English verb	Continuous 1st person sing.	(Informal) Imperative	(Formal)
go	veḷḷutunnānu	veḷḷu	veḷḷanḍi
do	cēstunnānu	cēyi	cēyanḍi
read	caduvutunnānu	caduvu	cadavanḍi
see	cūstunnānu	cūḍu	cūḍanḍi
sell	ammutunnānu	ammu	ammanḍi
give	istunnānu	iyyi,ivvu	ivvanḍi,iyyanḍi
eat	tinṭunnānu	tinu	tinanḍi
(I) be	unṭunnānu, unnānu	unḍu	unḍanḍi
hear	vinṭunnānu	vinu	vinanḍi
tell	cepputunnānu	ceppu	ceppanḍi
buy	konṭunnānu	konu	konanḍi
plough	dunnuṭunnānu	dunnu	dunnanḍi
speak	māṭlāḍtunnānu	māṭlāḍu	māṭlāḍanḍi
bring	testunnānu	tē	tēnḍi
wash	kaḍugutunnānu	kaḍugu	kaḍaganḍi
arise	lēstunnānu	lē	lēvanḍi
sew	kuṭṭutunnānu	kuṭṭu	kuṭṭanḍi
burn	kālustunnānu	kālcu	kālcanḍi
close	mūstunnānu	mūyi	mūyanḍi
fight	pōṭlāḍtunnānu	pōṭlāḍu	pōtlādanḍi
drink	tāgutunnānu	tāgu	tāganḍi
ask	aḍugutunnānu	aḍugu	aḍaganḍi
say	cepptunnānu	ceppu	ceppanḍi
call	pilustunnānu	pilu	pilavanḍi
go	pōtunnānu	pō	ponḍi
(I) come	vastunnānu	rā (Rā)	ranḍi
open	terustunnānu	teru	teravanḍi
walk	naḍustunnānu	naḍu	naḍavanḍi
take	puccukonṭunnānu	puccukō	puccukonandi
serve	vaḍḍistunnānu	vaḍḍincu	vaḍḍincanḍi
write	rāstunnānu	rāyi	rāyanḍi

	Present - Past		Participles	
English verb	Verb stem	Infinitive	Present	Past
meet	kalus	kalava	kalustunna	kalisina
learn	nērcukon	nērcukona	nērcukonṭunna	nērcukonna(konina
wait	kācukon	kācukona	kāvukonṭunna	kācukonna
cry	ēdus/ēdic	ēdava	ēdustunna	ēdicina
join/enroll	cērus/cēric	cēruca	cērustunna	cēricina
fall	paḍ	paḍḍa	paḍtunna	paḍina(paḍḍa)
sneeze	tummu	tumma	tummutunna	tummina
scold	tiḍ/tiṭṭ	tiṭṭa	tidtunna	tiṭṭina
laugh	navvu	navva	navvutunna	navvina
put/keep	paḍ/peṭṭ	peṭṭa	peḍtunna	peṭṭina
sit	kūrcun	kūrcuna(kurcō)	kūrcuṭunna	kūrcunna(cunina)
stand	nūncun	nuncuna(nuncō)	nuncunṭunna	nuncunna(cunina)
climb	ek̲ku	ekka	ek̲kutunna	ek̲kina
take	tīskon	tīskona	tīsukonṭunna	tīsukonna(konina)
think	ālōcis/ālōcinc	ālōcinca	ālōcistunna	ālōcincina
sweep	tudus/tuduc	tudava	tudustunna	tudicina
wash	utuk	utaka	utukutunna	utikina
strike	koḍ/koṭṭ	koṭṭa	koḍtunna	koṭṭina
tie	kaḍ/kaṭṭ	kaṭṭa	kaḍtunna	kaṭṭina
sleep	paḍukon	paḍukona	paḍkonṭunna	paḍukonna
excuse	mannis/mannic	mannica	mannistunna	mannicina
yawn	āvalis/āvalinc	āvalinca	āvalistunna	āvalincina
hide	dās/dāc	dāca, dāya	dāstunna	dācina
pour	pōs/pōc	pōya	pōstunna	pōsina
get wet	tadus	tadava	tadustunna	tadisina
get down	digu	diga	digutunna	digina
wipe	tudus/tuduc	tudava	tudustunna	tudicina
put	vēs	vēya	vēstunna	vēsina
pull	lāgu	lāga	lāgutunna	lāgina
untie	vi̲ppu	vippa	vi̲pputunna	vippina
carry	mōs	mōya	mōstunna	mōsina

	Present - Future Tense		Past Tense	
English verb	1st Person Sing.	2nd Plu & 3rd Person	1st Person Sing	2nd Plu & 3rd Person
meet	kalustānu	kalustāru	kalisēnu	kalisēru
learn	nērcukontānu	nērcukonṭāru	nērcukonnānu	nērcukonnāru
wait	kācukontānu	kācukonṭāru	kācukonnānu	kācukonnāru
cry	ēdustānu	ēḍustāru	ēḍicēnu	ēḍcēru
join/enroll	cērustānu	cērustāru	cēricēnu	cērcēru
fall	paḍtānu	paḍtāru	paḍḍanu	paḍḍaru
sneeze	tummutānu	tummutāru	tummēnu	tummēru
scold	tiḍtānu	tiḍtāru	tiṭṭēnu	tiṭṭēru
laugh	navvutānu	navvutāru	navvēnu	navvēru
put/keep	peḍtānu	peḍtāru	peṭṭēnu	peṭṭēru
sit	kūrcuntānu	kūrcunṭāru	kūrcunnānu	kūrcunnāru
stand	nuncuntānu	nencenṭāru	nuncunnānu	nencunnāru
climb	ekkutānu	ekkutāru	ekkēnu	ekkēru
take	tīskontānu	tīskontāru	tīsukonnānu	tīsukonnāru
think	ālōcistānu	ālōcistāru	ālōcincēnu	ālōcincēru
sweep	tudustānu	tudustāru	tudicēnu	tudicēru
wash	utuktānu	utuktāru	utikēnu	utikēru
strike	koḍtānu	koḍtāru	koṭṭēnu	koṭṭēru
tie	kaḍtānu	kaḍtāru	kaṭṭēnu	kaṭṭēru
sleep	paḍukontānu	paḍukontāru	paḍukonnānu	paḍukonnāru
excuse	mannistānu	mannistāru	mannicēnu	mannicēru
yawn	āvalistānu	āvalistāru	āvalincēnu	āvalincēru
hide	dāstānu	dāstāru	dācēnu	dācēru
pour	pōstānu	pōstāru	pōsēnu	pōsēru
get wet	tadustānu	tadustāru	tadisēnu	tadisēru
get down	digutānu	digutāru	digēnu	digēru
wipe	tudustānu	tudustāru	tuḍicenu	tuḍicēru
put	vēstānu	vēstāru	vēsēnu	vēsēru
pull	lāgutānu	lāgutāru	lāgēnu	lāgēru
untie	vipputānu	vipputāru	vippēnu	vippēru
carry	mōstānu	mōstāru	mōsēnu	mōsēru

English verb	Continuous 1st Person Sing	Imperative	
		Informal	Formal
meet	kālustunnānu	kalusukō	kalukonḍi
learn	nērcukonṭunnānu	nērcukō	nērcukonḍi
wait	kācukontunnānu	kācukō	kācukonḍi
cry	ēḍustunnānu	ēdu	edavanḍi
join/enroll	cērustunnānu	cērcu	cērcanḍi
fall	paḍtunnānu	paḍu	paḍanḍi
sneeze	tummutunnānu	tummu	tummanḍi
scold	tiḍtunnānu	tiṭṭu	tiṭṭanḍi
laugh	navvutunnānu	navvu	navvandi
put/keep	peḍtunnānu	peṭṭu	peṭṭanḍi
sit	kūrcuṭunnānu	kūrcō	kūrcōndi
stand	nuncunṭunnānu	nuncō	nuncōndi
climb	ek̲kutunnānu	ek̲ku	ek̲kandi
take	tīsukontunnānu	tīsukō	tīssukonḍi
think	ālōcistunnānu	ālōcincu	ālōcincanḍi
sweep	tudustunnānu	tudu	tuḍavanḍi
wash	utukutunnānu	utuku	utakanḍi
strike	koḍtunnānu	koṭṭu	koṭṭandi
tie	kaḍtunnānu	kaṭṭu	kaṭṭandi
sleep	paḍukonṭunnānu	paḍukō	paḍukōnḍi
excuse	mannistunnānu	mannincu	mannicanḍi
yawn	āvalistunnānu	āvalincu	āvalincanḍi
hide	dāstunnānu	dācu	dācandi
pour	pōstunnānu	pōyi	pōyanḍi
get wet	tadustunnānu	tadu	tadavanḍi
get down	digutunnānu	digu	diganḍi
wipe	tudustunnānu	tudu	tudavanḍi
put	vēstunnānu	vēyi	vēyanḍi
pull	lāgutunnānu	lāgu	lāganḍi
untie	vipputunnānu	vippu	vippandi
carry	mōstunnānu	mōyi	mōyanḍi